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THE EAST & THE WEST

A QUARTERLY REVIEW FOR THE STUDY OF MISSIONS

VOLUME VI.

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times falling below 100 copies), and the writers were too obscure to exercise any appreciable influence; besides which not more than 15 per cent. of the population was able to read articles even in their own vernaculars. So we thought that disturbing influences were superficial, that the masses of the people were contented except for their poverty, which was said to increase every year, and that the drawing together of Europeans and Indians was producing a leaven of loyalty and goodwill which was sure to find its way to the heart of society.

Now, for the time being, our hopes and expectations have received a check. A variety of causes have tended to agitate the minds of the people, and have given rise to painful fears in our minds that the deep underlying attitude towards us is not so friendly as, in our more hopeful days, we were fain to believe. The fact is deplorable. It has greatly damaged the prospects of India, for not only has it unsettled the minds of the masses and made them more conscious of hardship, and more sensitive to their privations and sufferings than they were before; but it must tend to damp the enthusiasm of those who have tried to help them in the wisest and surest ways, as well as to strengthen the arguments of those whom, in my time, many of us regarded as our worst enemies, namely, those who maintained that India could only be retained and administered in the temper and by the methods of despotism.

Mr. Morley believes that the unrest is due to racial causes. I venture to think that other causes have been more influential. But certainly racial passions have been greatly excited by much that has taken place, and not least by the fatal display of intolerance and race arrogance exhibited by our own countrymen in South Africa and in other parts of the world. Our imperial statesmanship and all our best qualities for government are in danger of being outweighed and neutralized by the selfish and insolent conduct of merchants and traders in the Transvaal. There can be no doubt that the treatment of Indians there has put a most powerful weapon in the hands of seditious agitators, and has excited the deepest resentment in the minds of the people of India.

The situation is ominous, and affords real ground for anxiety. If the strong arm of the British power is sufficient to cope with it, to quell outbreaks of violence, and to nip in the bud all attempts at a revolution, it is none the less unsatisfactory and threatening. The fact we have to face is, that we have failed to win the affection and the steadfast loyalty of the Indian people. The circumstances suggest the fear that they are loyal only as long as we are strong. Beneath the surface there is discontent, aversion, racial antipathy, a sense of wrong, a restless desire to be relieved of our presence and to be permitted to administer the country in their own interests.

We have need to consider the causes that have produced this unfortunate condition of feeling. To do so at the present moment may be thought inopportune. There are those who always make light of symptoms of restlessness in India when they make their appearance. Their prescription is, "Keep silence, and repress agitation with a strong hand." But the apathy with respect to Indian affairs is normally so deep and so imperturbable that there is no chance of awakening interest except in times of disturbance. The fact that mischief is abroad, that the people are excited, that sedition is rife, that an Indian Secretary of State and a Viceroy have been constrained to express themselves in grave and solemn language, suggests, no doubt, the need of caution and appeals strongly to the sense of responsibility in loyal-hearted men to weigh well their utterances, lest what they say should tend to add fuel to the flame. Nevertheless, these very circumstances afford an opportunity for obtaining a hearing which does not present itself in quieter times. We must, therefore, try to balance caution with searchings of heart and with courage to discover any shortcomings on our own part which may be responsible for the evils with which we are confronted.

It would be a mistake were the promoters of unrest to gather the impression that we estimate seriously the prospects of their movement. We do not. On the contrary, we are certain that in a brief space of time this agitation will be effectually dealt with and subdued. The Swadeshi movement is essentially frivolous. There is no machinery

to give effect to the policy in places where it is most loudly proclaimed. It is an unfortunate characteristic of the noisy type of Indian—not, indeed, confined to him, but strongly developed—that he vociferates and declaims and thinks he has deserved well of his country by doing so, even though he may not have in his mind a single idea as to how his proposals could possibly receive effect. He has yet to learn that the mere making of speeches, while it may cause trouble, can never benefit his country unless action of a practicable kind be suggested in which sober-minded men are ready to co-operate.

Again, it would be unfortunate if those who have been most sympathetic towards Indian aspirations, and who have tried their best to get into touch with the intelligent life of the country, were to say a single word which might seem to condone, far less to justify, the bitterness against the British Government which is being so vigorously and unscrupulously disseminated. It is without excuse. To some extent it is due to ignorance, but to some extent, one fears, to malice, engendered by unreasonable spleen and disappointment. In so far as it is shared by the people generally, it says little for their gratitude, for they are perfectly conscious that not a few of the things they value most highly have come to them through British rule. Moreover, as it is certainly futile, the people of India stand to lose by it. But we shall not permit ourselves to be disheartened or turned aside from the course of duty by present appearances. There is much that is good in the Indian nature; the good preponderates over the evil. There has been much to try them. We shall strive to understand them better, to remedy our faults, to repair our failures, to lay the foundations of happier feeling; and we shall cling to our belief that, in the Providence of God, our relations with them will be blessed.

The causes of the prevailing unrest are of two kinds: the first due to circumstances which, it may be hoped, are, in some measure at least, ephemeral and transient; the second due to habits of mind and conduct in ourselves, which go deeper and constitute more serious ground for anxiety.

1. It cannot, I think, be doubted that the calamities from which India has suffered now for many years—plague,

famines in quick succession, earthquakes, locusts—have greatly unstrung the minds of the people, making them irritable and unduly credulous of impossible theories put forward by agitators to account for these things. Thus:

(*a*) I have frequently read the statement in translations of vernacular newspapers that the famines are due to British rule. I could never understand the meaning of such a statement, and no educated Indian to whom I referred it could help me to an explanation. In the form in which it is made it is transparently ridiculous, for the famines are, of course, due to the failure of the rains, which no human power can control. What is meant appears to be that the resources of the people are drained by excessive taxation, that the famines find them in a condition of profound poverty and helplessness in which they are unable to contend with them successfully, and easily succumb to privation. This is a very different theory from that which the statement quoted suggests, but it will not bear examination. The poverty of Indian agriculturists is due to the customs of the country to a much greater extent than to excessive taxation. When the allegation has been made that the proportion of the gross produce which Government has taken in any area has been excessive, the matter has been carefully and sympathetically investigated, and many reductions have been made. But all who know the Indian people are aware that the habit of borrowing money is inveterate. It runs through all classes, though the cultivators are, probably, those most addicted to it. It is a frequent source of trouble with domestic servants, many of whom are small holders of land. In my time the Government of Bombay was compelled to legislate in order to prevent the land passing wholesale into the hands of the money-lenders, who took much more of the produce than the Government. The people borrow, not to supply their wants, but to defray the extravagant expenses connected with family occasions, such as marriages, and the debts so contracted are transmitted from father to son through many generations.

The early marriages also, both of Hindus and Mohammedans as a religious duty, apart from considerations of the means of subsistence, occasion undue

pressure of population upon the food supply, and this is a fertile cause of poverty. But it will be observed that these causes are never referred to by agitators. The bald statement is made and reiterated that famines are due to British rule. The people interpret that statement superstitiously. They think that the judgment of the gods is upon them for their toleration of the impious, and their minds are worked upon to rise in revolt against their rulers.

(*b*) The very same thing that is said with respect to famines is asserted also with respect to plague, namely, that it is due to the British Government. The vilest motives and purposes are attributed. The very disinfection of houses and wells and other necessary sanitary action is used by agitators to engender suspicion, and the infamous innuendo is freely circulated that such action of Government, and of municipalities under Government inspiration, is part of a malignant secret plot to keep the people in a state of subjection through poverty and discouragement, and to dispose of a proportion of the total population which increases inconveniently.

This device of putting a sinister construction on all the best and most beneficent action of Government is that on which agitators chiefly rely. It is the outstanding characteristic of the lower type of vernacular literature. For a long time we have been accustomed to it. But there is reason to fear that it is more influential at the present time than it has been hitherto, and that its influence tends to increase. The minds of the people are harassed and unsettled by adversity. This is the agitators' opportunity. They have not failed to seize it and to turn it to the best account.

(*c*) The unrest undoubtedly received a powerful stimulus in the fictitious grievance created in connexion with what is called the partition of Bengal. The opposition to this necessary reform in administration was manufactured in Calcutta. The majority of the people in the districts affected had, probably, no strong feeling on the subject. But the Hindu agitators of Central Bengal had conceived a grudge against Lord Curzon because he had in various particulars disappointed their unreasonable expectations and submitted their impossible demands, on many occasions,

to destructive criticism. They professed to represent eighty millions of people, whom they spoke of as the "Bengali nation," and it was, no doubt, a blow to their prestige that their forces should be divided and that eleven millions should be cut off and transferred to a separate province. The reasons for relieving the Government of Bengal from an intolerable administrative burden were conclusively set forth, and, to all impartial minds, they were unanswerable. But the change seemed to involve some enfeeblement of Hindu ascendency and some loss of Central Bengali control. On the one hand it carried along with it the assured prospect of more efficient supervision of all local interests in the transferred districts. On the other hand it tended to remove those districts from the influence of the Calcutta Babu. And so the latter, *more suo*, had recourse to the device of imputing sordid motives to the Government of India. The alleged disadvantages involved in the transference were shown to be without foundation. But when argument failed, the plausible indictment was framed that the scheme for partition was a skilful plot on the part of the Viceroy to get rid of a certain portion of the educated friends of the people, promoters of national aims and aspirations, by swamping them in the backward and unintelligent population of Assam. It is impossible to read the narrative of the controversy without deploring the prejudice and pusillanimity which underlies the native side of it. The larger considerations which appeal to statesmanship are ignored, while the smaller and more personal aspects of the question are strongly pressed. The advantage of the whole population is subordinated to the unfounded apprehensions and suspicions of mere sections. One regrets this the more deeply because of the interest one has in the people and the sympathy one feels with their reasonable ambitions. An intelligent grasp of larger considerations is essential to national development, and it can only retard and hinder progress if the short-sighted and interested views of agitators be permitted to obscure sober judgment. Unrest occasioned by unworthy motives is a serious obstacle to the realization of reasonable aims.

(*d*) I mention here another subject illustrative of the attitude adopted by the educated class, who are, for the

most part, the authors of unrest, and I do so only in support of my honest belief that they are doing real harm (it may be unconsciously) to India and prejudicing the prospects of progress in the direction they desire. I refer to the subject of University Reform. A great change for the better was effected during Lord Curzon's viceroyalty in the constitution of the governing bodies of the universities. Formerly the senates were composed of a heterogeneous crowd of persons who for a great variety of reasons were nominated or elected to fellowships. The nominations were made not generally because of academic attainment, special knowledge or educational experience, but as a convenient way of recognizing any kind of public service. Thus, for example, anyone who had done good work in connexion with plague or famine, or who had come to the front in the business of the municipality, or in any special enterprise, might be nominated by Government to a Fellowship. The title of Fellow was a kind of decoration. It admitted its recipient to an honourable body, and gave him a certain status in the social life of the Presidency. The real business of the university, such as the settling of text-books and subjects of examinations, was conducted by an inner body called the syndicate, composed of such Fellows as had educational qualifications, in many cases the heads of affiliated colleges and other men of that stamp.

In virtue of my office as Bishop of Bombay, I was an official Fellow of the university. The meetings were called once in two or three months, when there was business to be disposed of. They were poorly attended, as a rule, by the European Fellows, and, with a few notable exceptions, by Indian Fellows of the highest standing. They were largely attended by the Hindu doctors, lawyers, and pleaders, especially if any controversial question made its appearance on the agenda paper, and if there was any chance of introducing political matter into the discussions. Sometimes, on such occasions, there was a good deal of heated talk requiring the intervention of the Chair to enforce withdrawals and apologies. Some of the Indian members had come with prepared speeches, and then no amount of discouragement

and no appeals to desist availed to silence them. They went on through their periods in defiance of the sentiment of the audience, and many a turgid oration have I listened to in such circumstances. Obviously that kind of thing was of no use whatever. It was not business; it did good to no one; it did not influence at all the practical work of the university; and it did not even act as a safety-valve, for the volume of gaseous matter stored up in the minds of its authors never seemed to decrease. The unreformed university senate, in respect both of its composition and its customary procedure, was indefensible.

The scheme of reform was under consideration when I left India. It occasioned the strongest feeling, and what impressed one chiefly in the controversy was the weight given to mere personal considerations. "How will the scheme affect me?" "Shall I retain my Fellowship with the opportunity of attending and debating in the senate, or shall I be relegated to the position of an Hon. Fellow with no practical influence at all?"

There seemed to be little anxiety to get at the real merits of the question; to arrive at the best settlement in the light of efficiency; to think out impartially such a constitution of the governing body as would best promote the usefulness of the university and lend most value to its educational work. Now that the scheme has received effect, and that the senates are no longer a mixed multitude of nondescript public men, but comparatively small bodies of trained educationists, I understand from Indian friends that a great improvement has taken place. It was what was needed, and it can scarcely fail to produce the best results in time. But it ought to be noted that this necessary reform, like the partition of Bengal, was carried against the strongest and most bitter opposition of that particular class of educated men who are accustomed by their propensities and their temperament to disturb the peace of India by the methods of inflammatory speech and writing. The unrest is confined to the educated, and the ignorance of the masses gives them a power far in excess of that which, in ordinary circumstances, they would be able to exercise.

The distressing circumstance is that the people are showing an increasing disposition to look upon such men

as their leaders. In later years circumstances have strongly contributed to this. The reverses suffered by Great Britain in the earlier stages of the Boer war exercised a damaging influence on Indian loyalty. We were sensible of the difference of attitude in the servant class, and among the merchants in the bazaars. They asked with curiosity how we were getting on, whether it was a victory or a defeat to-day, and the tone in which such questions were asked suggested very strongly to one's mind, that if there were ultimate defeat and disaster the loyalty of India would be shaken to the core.

Again, the successes of the Japanese in the war with Russia have fomented the unrest. They have shown what an Oriental people may hope to do with resolution and training in conflict with a mighty Western Power. They have given a new impulse to the efforts of agitators; they have increased the self-respect of the Asiatic; and they have seemed to invest agitation with hope.

Another circumstance must not be overlooked. The Congress which assembles annually for the discussion of political and public questions has undoubtedly become more extreme of late years. On this subject an Indian friend in Bombay recently wrote to me:

"In politics the shallower and more unreasoning elements are coming increasingly to the front. One sees everywhere an attitude of foolish hostility to the British Government. The more rabid one is the more he finds favour; and saner counsels are at present at a discount. You must have read about the 'Moderates' and 'Extremists' in Indian politics; but, to my mind, Moderates and Extremists are alike extreme in their distrust of the English Government and in their unwillingness to recognise 'that England means well by India.' The Extreme leaders want full and complete political independence; the Moderate leaders want an increasingly larger share of self-government; but neither party will pause to consider the ultimate tendencies of their demands or how far the conditions exist even for a very limited form of self-government. The atmosphere is full of suspicion, misunderstanding, and unrest. A true Moderate political party, at present, there is none in India. And anyone who, while recognising that the time needs great wisdom and generosity on the part of England, yet feels sure that England will rise to her altered duty, has no place among the political parties in his country. He must stand out, and if he speaks will be hooted down as a sycophant and worshipper of the powers that be or the

victim of a pitiable and deadly delusion. I have written in this apparently pessimistic strain to give you an idea of the present position of things here, but I am far from being pessimistic. I believe that this is only a passing phase of the social and political evolution of India, and that ultimately a much happier order of society will arise."

In its composition the Congress can scarcely be considered an influential gathering. It is essentially one-sided. The Mohammedans take no part in it, and the Hindu leaders of the highest rank hold aloof from it. It claims to be elected and to be representative of the great body of the people. But those who obtain election are just those who are most practised in agitation and in the art of canvassing. It is idle to maintain that there is an intelligent or well-informed constituency behind them. They only represent themselves. And, though the Extremists clamour for independence and foster disloyalty and sedition, they must know that they have no power to organize any kind of government which the people of India as a whole would accept. If any practical success seemed to follow their lucubrations, the other side would quickly be in evidence in a very impressive and militant way. So the Congress is impotent because it can accomplish nothing, and it is far too violent to educate or train a sober opinion. Nevertheless, in times of excitement it is a dangerous organization. It stimulates the passions of the people, and I believe that the overt acts of disturbance and of violence which have taken place have been, at least indirectly, due to its influence.

Such are, in my judgment, some of the chief causes which, for the moment, explain the unrest in India. I have called them ephemeral because it may be hoped that the influences which have caused them, such as prolonged adversities, wars, ignorance and superstition, unfortunate exhibitions of racial feeling, and the friction caused by unpopular reforms will cease to operate as time goes on.

A great deal may reasonably be hoped for from the spread of elementary education throughout the country. The Government of India now makes a large annual grant for this object, and Lord Curzon declared in 1905 that elementary education must be a leading charge hence-

forward on provincial revenues. Though it cannot be made universal and compulsory we may expect that an increasing proportion of the population will avail themselves of the opportunities afforded, and that the percentage of those who can read will increase rapidly. The power of reading will effect a change in the intelligence of the people, and it is much to be hoped that Government will make use of this by providing plain instruction for the people on social, economic, and political subjects so that they may hear the other side of the question to that which agitators present to them. It was matter of constant regret to me during the years I spent in India that *ex parte* and disloyal statements in the vernacular newspapers received no answer. With respect to such statements Government observed a sphynx-like silence. When false things were said and reiterated they seemed simply to ignore them. One felt strongly that there ought to be either a censorship of the Press, or some regular system of effective reply. There were difficulties, no doubt, for it would have been one thing to publish a reply, and quite a different thing to secure that it reached the ears of an illiterate people. But when the people learn to read the case will be different, and then we may hope that Government will abandon the policy of silence, and take pains to explain the true meaning of their policy and actions when they see that they are publicly misrepresented.

It is also to be hoped that some change will be made in the nature of the higher education, supplied by the universities. At present it is not practical or up to date. It represents a culture which is of little avail in a country like India.

If the undergraduates were taught more about the condition of countries as they are at the present time, about the intelligence of different peoples, about economic facts and principles, and about the foundations of political institutions, it would be more profitable than the study of ancient history, and English literature and poetry, which, to a great extent, is devoid of practical utility. They should also be taught a great deal more about the resources of their own country, and receive on a large

scale the technical instruction which would enable them to turn them to better account.

2. In what I have written up to this point it has been my intention to show that the unrest is the fruit of agitation, that it is not natural to the people of India, and that the increased success of agitation is, in some measure, due to temporary causes. I have not intended to reflect upon the people generally. I believe that they are, as a body, loyal to our rule, that their feelings are as friendly as they could well be towards an alien nation which has taken possession of their country, and that if they are not in all respects as satisfactory as we could wish, the fault may be to some extent our own.

To that latter side of the subject I now turn, and I ask what chief faults there are in ourselves which occasion disaffection, and alienate from us the goodwill and esteem of the natives of India.

(*a*) It must, I fear, be confessed that we have not been accustomed to think unselfishly of the future of the Indian people. We have scarcely allowed ourselves to suppose that they may have a future apart from us, and that it may be our duty to lead them towards it. The British bureaucracy goes on from generation to generation. Our viceroys, governors, and officers of the services go to India, and do their work well with great industry and thoroughness, and, in not a few cases, with kindliness and sympathy. But there it ends. They concentrate on their task, accomplish it, and return to their own country. They are interested in the people as a matter of duty. Within certain limits they throw themselves into schemes for social reform, and for the improvement of relations between the rulers and the ruled. But it would be interesting to know how many of them face the question in thought or imagination what their industry and enlightened government and conscientious administration are leading to, or if they are leading to anything at all. Is there to be any evolution of an Indian nation? Is that the goal of our relations with the country? Is it a possibility, or even an object of desire? Or is the goal simply an improved bureaucracy, a still more enlightened government, progressive, social, uplifting, while the relations between Great Britain and India remain

substantially as they are? Is India always to remain a subject country? Is that our intention? Is that our desire and inward purpose? Is that our conception of our mission, or have we in our minds something better and nobler, something of more world-wide importance? Have we visions of an Indian nation as a far-off possibility, and are such visions the inspiration of our work? Do we feel that our duty to India and mankind can only be accomplished through the evolution of a united, free, intelligent, self-governing people, and that it cannot be accomplished through the indefinite continuance of foreign bureaucratic rule, however good and beneficent?

These questions touch the real issue between ourselves and thoughtful Indians. Our consciousness with respect to the future is, in the general case, different from theirs, and that is the fundamental disturbing cause, that is the hidden root of unrest that is the subtle poison marring relations between us.

I can best illustrate my meaning by mentioning an incident which occurred in the course of one of my residences at Poona.

I heard that a newspaper editor from Madras was to give a lecture to students in the city theatre on the subject "India and Japan: a comparison and a contrast." Being anxious to hear what was said and to see the reception it met with, I resolved to attend incognito. So I took a buggy and drove myself, with only a sais behind me in undress to hold my horse, and I timed myself to arrive at the theatre after the lecture had commenced. I intended, if possible, to enter secretly and to stand at the rear of the audience. But unfortunately I was recognized; the fact of my arrival was announced to the audience, and, with many protests and much chagrin, I was compelled to accept a seat on the platform. At the end of the lecture the chairman (a retired Indian Inspector of Schools) alluded to my presence, and the students with one accord vociferated loudly for the Bishop sahib to address them. As there was no possibility of escape I embarked on an address, and, at one point, I made the observation, in the most innocent and matter-of-fact fashion, that "if we (the British) were not in India for the purpose of raising the

people of the country to take their true place among the nations of the world, we had no right to be there at all."

I had no idea that the observation could be considered other than commonplace. But in a single moment the great audience of thousands of young men had risen with one accord to its feet and was cheering with all its might! The applause grew louder and louder, and it was impossible to subdue it. It broke out again and again. I was perplexed, for I did not fully realize the force of my own observation. It really meant that the audience believed that, for once, the ideas of an Englishman were in accord with their own on the most vital subject affecting their country, and that there was at least one person identified with the Government who had learned their secret and who understood them. I do not think it is an exaggeration to say that my words were reported and commented on with much exultation by every native paper of any consequence in India. It was a surprise to me, as the utterance was involuntary. It merely expressed what had been for a long time working somewhat vaguely in my mind. But it exactly expressed the mind of the people, and I think it also accounted for a great native reception which was given me on the eve of my departure from Bombay.

I am convinced that India will be friendly to us when our minds meet the minds of the people on the subject of the future goal. At present we are at cross purposes, we do not think in the same way. We have not the same ideals or aims. The Indians think that we are exploiting their country and that we mean to exploit it to the end. They desire and inwardly demand that we should lead them first towards the political condition of our self-governing colonies and finally towards independence. They expect that we should give them an increasing share in administration, and until we see eye to eye with them and accept, at least as ideals, their views in this matter, I believe the unrest will continue.

We should not be content with saying that the thing is impossible, that the different races of India are enemies to each other, and that if the British were to leave the country it would be deluged with blood. Even in present

circumstances I venture to think such language exaggerated. But, in any case, it is not relevant. No one supposes that India is yet prepared for any large development of self-government. The question is, will it ever be prepared? And I think that largely depends on unity of ideals between ourselves and the Indians. If we are working at cross purposes no progress will be made. If, on the contrary, the able minds of our administrators are steadfastly set on training capabilities of self-government in the Indian people we may hope to approximate by careful steps towards the goal of our mission, and if that is seen to be going on the vision will bring peace along with it.

(*b*) I am constrained to allude with pain to a matter which impressed itself deeply upon me during my residence in India. We do not give the best impression of our nation to the Indian people in the life we live among them. It is not a life, in many cases, that can be called disciplined, refined or religious. The European community keeps to itself. There is little social intercourse with Indians either in private houses or in clubs. They observe us from without, and they see, as outsiders, what our manner of life in their country is. It is not a disciplined life, there is far too keen an appetite for excitement and amusements in various forms—many of our ladies in particular seem to live for little else. They say it is necessary to counteract the depression, the family trials, and the lowering influences of the country. But the perpetual round of gaiety, the daily visits to the gymkhana occupying the whole afternoon, the games, the organized pleasures, the dinners, the dances combined with the habits of aloofness from the natives, the peremptory manner, the habitual hauteur, give an impression of superficiality, of selfishness, of pure worldliness and materialism which is an offence of the gravest kind to the best thought and consciousness of India, which is most damaging to our influence. It is not a refined life—at least the Indians do not think it so; it is not refined according to their ideals, and I should find it difficult to argue that their ideals are wrong.

It is not refined to ignore all the higher Oriental knowledge, accomplishments, and interests, and to let it be

thought that Europeans "sit down to eat and drink and rise up to play."

It is not refined to let "having a fine time in India" be the keynote and inspiration of the life of our young people in the country. It is true, no doubt, that our men in the various professions and services work hard. Often they have a heavy burden of responsibility and anxiety to carry. It is true also that many women in India are serious minded and devoted to good works, and are ready to give themselves in sympathetic service, and in sacrifice if need be, to the people. But the impression of our social life as a whole is not favourable. Indians whom I respect have described it as gross. I prefer to call it gay, thoughtless, superficial, and worldly. The sense of duty is not so strong as it should be. And, if there are many unavoidable irritations in our relations with the people through circumstances of race and instinct and manner, it greatly increases the pressure of these things if it be thought that European society, viewed as a whole, is materialistic and unspiritual. The life is not religious. This is incomparably the saddest feature in the life of our people in India. Large numbers of them forget their religion and neglect any systematic attention to its duties. There is, no doubt, a small minority who are consistent and exemplary in their attendance at church services and their observance of Sunday as a sacred day. But that is not the case with the majority. I think of a Sunday at Poona! The station is full of soldiers and civilians and the upper-class Europeans during the rains. There is only a moderate attendance at church at the eight o'clock service, and the official element is feebly represented. At the eleven o'clock parade service the church is full of soldiers. There are few officers, and a mere handful of members of their families. In the afternoon, when the sun has gone down, the younger people flock out to the river to spend the afternoon in boating and in taking tea at the club. Many of the men have been hunting in the morning. They come in at ten and spend the hot hours in their bungalows, and join the ladies on the river in the evening. I used to drive past the boat-club on my way to evening church at Kirkee. I saw sixty or seventy carriages there, and only half-a-dozen in the church compound. The

chaplain of Poona once said to me, "My proper congregation is at the boat-club; I think I shall go there in my cassock and take round the offertory bag."

The description I have given does not apply only to Poona. The same state of things prevails in most stations where our people congregate. It is an unspeakable hindrance to the progress of Christianity. I have never heard a really educated Indian dispute the high moral and spiritual value of the Christian religion as a system of belief and a rule of conduct. But I have heard hundreds say that there is no encouragement to them to become Christians because Christianity seems to do so little for those who profess it. They show no interest in it, no intelligent acquaintance with its teaching, no earnestness in its profession, no respect for its obligations. They know that it has to contend with other great religions and yet they do not help it. They show it the cold shoulder by their attitude towards it, and allow the Indians to draw their inference.

It is much to be feared that European life in India is to a large extent irreligious, and if that be so, how can we hope to impress favourably the minds of a deeply religious people, or to have God's blessing on our relations with them?

Let me sum up what I have tried to express by saying that in my belief what is chiefly needed for the peace and well-being of our Indian Empire is a greater unity of ideals between British and Indians, and on the part of Europeans, more seriousness and godliness of life.

More earnest religion in the hearts of our people would bring the solution of many of our problems. Apart from God the task is too great for us. That is the chief thing to realize and to keep before our minds. It will be well for us in the time to come if we take God along with us in more faithful and intimate relations than we have done hitherto.

The chief need of Indians at the present time is to beware of false prophets and to believe that their prospects depend absolutely on their power to be patient, and to draw out by their sterling qualities the friendly interest of the British nation. To alienate the confidence of Great Britain is to betray their own best hopes.

With respect to our own people, I have written exactly what I feel. We are strong, our intentions are good, we desire to give Indians fair play.

But we want a higher kind of imagination in dealing with an Oriental people. We want to treat them with deeper respect, with less haughtiness, and with more sympathy. We want to realize that, in the Providence of God, a great destiny may be awaiting them, and that benefit and blessing will come to ourselves in proportion as we help them to work it out. We want to free ourselves from the influence of mere selfish considerations and to work more steadfastly towards the Divine end.

Above all, we have need to realize that our safety and well-being in India must be dependent on the fear of God, and that only disaster and judgment can follow our neglect of religion and our practical denial of its obligations.

J. SOUTHAMPTON.

IMPRESSIONS OF THE SHANGHAI CONFERENCE.

I AM often asked by people what chiefly impressed me at the Shanghai Conference, and I think I can answer that question by one word—I was struck by its harmony.

There were assembled in that room men of the most diverse views; there were Presbyterians and Episcopalians, Calvinists and Arminians, Ritualists and Baptists; yet during those ten days there was scarcely a word spoken which anyone could have regretted. We debated subjects which have in other places proved themselves to be causes of most bitter controversy. There was no shirking of thorny subjects, such as, alas! we are well accustomed to in our diocesan conferences at home. We discussed questions of vital importance for ten days—questions on which mankind feel deeply and therefore speak strongly. We found, at times, that the lines of cleavage were profound, but I think, I may say, nothing disturbed the serenity of the debate. There was another cause for dissension which one would have thought might suffice to break up any assembly. Part of the Conference was of American and part of English nationality. There was only a small body of missionaries belonging to other countries. This was a position which was obviously dangerous; it seemed that anything might have lit up national feeling and divided us into two hostile bodies. Yet no sign of such a feeling ever appeared; American and English were, to all appearances, as one nation. Again, to avoid any jealousy, it was arranged that we should have two presidents—an American and an Englishman—but as we could not have two rules of debate, it was decided that we should accept the rules of the American House of Representatives. This naturally led to hopeless confusion, for when the English

president was in the chair (and he was, except for his obvious ignorance of the rules, a far better chairman than his American *confrère*) and the debate happened to be conducted by English people, we slipped insensibly back to the English rules of debate; then an American would intervene, and we would be forced to retrace our steps. I naturally expected that this source of confusion, often ludicrous, would sometimes lead to heated passages, and possibly to what the newspapers rejoice to call a scene; but I had misjudged the marvellous capacity which the Conference had of remaining peaceful under the greatest provocation. The business was adjusted with the greatest good humour on all sides.

I do not wish to deprive any section of the Conference of its due meed of praise, but I must point out that the situation demanded far more tolerance and self-restraint from those who formed the two extremes than from those who formed the centre party. For the end of every debate resulted, as it always must in such a position, in a compromise, and the compromise was naturally more in harmony with the opinions of the centre than of any other section. Therefore it was a foregone conclusion that the extremes would have to yield, or the Conference would break up; and Churchmen made an heroic sacrifice to the unity of Christian mission work in joining in such a Conference. In fact it was arguable that they were wrong in so doing, for, to a certain extent, they presented to the vast Empire of China and the infant Chinese Church a misleading picture of our Anglican position. By joining they accepted the suggestion that Christianity is divided into two great bodies, and that they belonged to one of those bodies, namely, that which calls itself Protestant, and that further they formed a small and unimportant section of that Protestant party. Their position so stated becomes insignificant, and the great intellectual position, on which alone there is hope that the unity of Christendom may be re-established, escapes the observation of the Chinese. If they had remained apart their position would have appeared to the Chinese in this way; there was on the one side the Roman Catholics who believe in a Church, on the other the Protestant party who believe in a Bible, and in

the centre a party who believe both in a Church and a Bible. Such a position might have been attractive to the thinking minds of China, and it is to those minds that in the end we must look for the salvation of that vast Empire. I do not say they were wrong to join, I only think that it ought to be pointed out what a great sacrifice they made by joining, a sacrifice which the result may justify, and a sacrifice which I have no doubt that our Bishops considered rightly as less loss than the great gain of showing to the Chinese that Christian love is a reality. I could have wished, however, that it had been possible to find in England, among our Churchmen, one who was learned in theology and history, and who could have spared the time to go to Shanghai to place at the disposal of the Conference the fruits of his studies and to state with effect the historical position of the English Church. When the debate turned on things Chinese, speakers were obviously speaking about that which they understood, but when some theological point arose, or some historical analogy was clearly applicable, the speeches sometimes showed that the dangers and labours of the Mission-field do not always give either opportunity or inclination for deep and sustained reading. America sent at least one Professor of history to the Conference, and I wish that England had done as much; I think that I may say that every effort was made to find such a man, but without success. For one of the most certain results of the Conference is to show that the position of thought in China is at once important and critical. The population of 400 millions are remarkable for their homogeneity, a characteristic which has hitherto made them conservative, and now tends to make their change of opinion complete. Obviously the alteration of the opinion of such a vast mass of humanity is vitally important to the world at large. The condition of affairs is unprecedented in the history of China (so I understand), and has surpassed the expectation of the most experienced observers. That this movement may be directed into wise courses must require not only sincere devotion and faith, but also considerable statesmanship and prudence. This is the reason why I should feel inclined to suggest that in its publicity and its open discussion of delicate topics, and,

lastly, in the absence of the Chinese, the Conference behaved with some rashness.

The very sanguine accounts that every Missionary at the Conference was able to give of his work was, to the prudent man, a reason to think and act with caution. China is apparently passing from the period of persecution to that dangerous period which history has taught us succeeds persecution. Nearly every witness bore testimony to the wonderful change that had come over public sentiment in the last two years. Throughout the proceedings there was a tone of triumph and thanksgiving. The districts which had been most bitter in the Boxer persecutions had become most favourable, if not to Christianity, at least to that Western knowledge which it was the object of the Boxer movement to destroy. No one would object to a tone of thankfulness for the dangers passed through, but many must have wished for a spirit of caution at this important juncture. Clearly a recently persecuted Christianity has still many enemies, who will not be adverse to doing what they can to discredit it in the eyes of the Chinese public. Clearly a successful Christianity has many false friends, who will do what they can to spoil its purity and to degrade its teaching by blending them with the false views which they should replace.

It is a trite remark to say that during the period of persecution Christianity is purified, and that it is only when it is popular that it becomes corrupt. But the majority of the Conference steadily ignored the dangers of the situation. I venture to think that having reporters was a mistake. Every unwise statement has been written down, and can be had for reference at any moment when its production can do damage to the Cause. A passing laugh about the Parisian dress of the Empress is innocuous in itself, but is not a trivial matter when it is the interest of any to make mischief. We discussed one day the position of the Chinese clergy, and, on talking to one of the Pères Jesuites at the Ziccawei Observatory on the next, I observed that he had taken note of a passage in a resolution which might have been construed offensively to Chinese susceptibilities, and was intending to point it out to his native co-religionists. Another day the Conference refused a

reasonable resolution, consonant with Chinese sentiment, commending the beautifying of graves and the erection of monuments, till the word "useful" had been inserted. A word which, as Bishop Cassels pointed out, condemned the monuments in Westminister Abbey, and seemed to the onlooker a rather needless censure on the love which the Chinese have of expressing their filial devotion in a harmless if in an extravagant way. This in the mouth of an enemy could easily be so twisted as to amount to a condemnation of a practice very dear to the Chinese mind. But, to the stranger, far the rashest action seemed to be, having a public Conference to discuss questions which must vitally concern the future of Chinese Christianity without having a single Chinaman in the room. As our American president, in his most amusing book *Chinese Characteristics*, points out, in China everything is done in the reverse way to which it is done in the West, and therefore a Westerner must expect to see and hear things that he cannot understand; still, to legislate for a Chinese body of Christians which numbers over a quarter of a million, without a single Chinaman in the room, was hardly consistent with either wisdom or prudence. It must tend to confirm the Chinaman in regarding Christianity as a foreign religion, and the enemies of Christianity in China must be very ignorant how to use a dialectical advantage if they do not point this out to patriotic spirits.

When Taotai Tong at our closing session addressed the Conference, this feeling of regret for the exclusion of the Chinese was accentuated. He spoke as a non-Christian, yet as being in sympathy with every movement for the amelioration of mankind. His speech was delivered in admirable English, and both in substance, in reasoning power and in taste fell in no way below a high Western standard. One could not help feeling that the Conference would have greatly profited from similar speeches delivered by Chinese Christians.

The important question after all is, what will China do with Christianity? Will she ignore it and try to accept Western knowledge without Western religion and its consequent morality? No doubt this is a course which is commending itself to many Japanese and Chinese thinkers.

They wish to take only the material parts of our civilization. The result will be as novel as it will be terrible. The efficiency of the West and the cruelty of the East will, blended together, make a civilization happy only for those who control its powers. The knowledge of a steam-engine or the full comprehension of the powers of radium will not incline or disincline the mind to mercy; China will, therefore, remain the China of to-day, except that our mechanical knowledge will enable her to act efficiently in the pursuit of the selfish ends of her rulers.

Or will she accept Christianity? and if so in what form? Will she accept it from the Romans, and become a great Roman Catholic power? We, of course, are ready with many reasons against such an alternative, but the one which will probably appeal to China with effect is that Rome is too political, her missionaries have already often shown that tendency, and the Chinese must be well aware of it from contemporary history.

Will she accept Protestantism? Naturally all the Missionaries at Shanghai were confident that she would, and that she would prefer the particular form to which the speaker happened to belong. From an outside point of view, my doubt would be whether the balder forms of Protestantism have enough to offer in the way of ceremony and ritual to attract a nation accustomed to express its sentiments by action and dress.

There is one other alternative that seems possible, yet one which, though it is written large on the page of Church history, escaped the Conference at Shanghai. Will she try to compose a new religion, which shall contain the salient and attractive points of Christianity, blended with the customs and ceremonies of her present faiths?

This was the origin of Mohammedanism, and this was the course that the development of Christianity followed in the West. The errors of Rome, after all, have their origin in that ineradicable tendency of human nature to compromise ever between the truth and a lie. This to one who cannot claim an intimate knowledge of the Chinese character is an aspect of the question which seems most important. If this is a real danger it would be wiser to talk less about the independence of the future Chinese

Church, and to impress more on the present learners that they have no right to alter Christ's religion except in unimportant and trivial externals.

What one fears is that, after slumbering many years in the dust of a disused attic, the records of the Shanghai Conference may be sought out by the future controversialist, and from their resolutions and speeches weapons against the truth of Christ may be forged. The argument will be stated in this way: "Our original teachers, men whose authority we revere, both because they first led our fathers out of the darkness of heathenism and because they endured for the sake of our nation dangers, persecution and martyrdom, left it on record that the Chinese Church was free, and that even the Creeds held binding in the West are not binding on our Eastern civilization. The old theology sufficed for the West, the East must have a new and revised theology."

I, for one, deeply regretted on those grounds the line taken about the Creed. It seems to be an extremely dangerous course to leave the future Chinese Christian in even the slightest doubt as to the binding power of the Apostles' Creed, and I felt that the Missions may get at the present time an appearance of unity at too great a cost, and that in the future, when the orthodox party among the Chinese are striving possibly against pressure from high earthly powers, this may prove a most dangerous weapon in the hands of the enemies of Christian truth.

I have but one more impression of the Shanghai Conference—an impression that will not be easily effaced, and which is more easy to feel than to describe—namely, that in that room were assembled, not self-seekers, not those who loved either the good things or the dignities of this world, but sincere and humble disciples of Christ. I am confident that, whatever mistakes were made, the sincerity of their faith, and the power of their prayers, will build up a strong Christian body, strong enough to conquer in the end the many adversaries both within and without, and to leaven and purify the whole of the great and ancient Chinese civilization.

WILLIAM GASCOYNE-CECIL.

EDUCATION IN INDIA AND CEYLON IN VIEW OF THE NATIONAL MOVEMENT.

CEYLON is, in many ways, India writ small. Her races, traditions, aspirations, and problems are similar. And her importance lies not only in the fact that she is the centre of, and the dominating influence in Southern Buddhism, but that she also presents a convenient laboratory in which to try experiments and gain experience for the work in India. History teaches us that through small nations, in which problems are gripped and solved, is the world influenced and ruled. Palestine, Greece, Rome, Britain, and to-day Japan, have shown us this, and Ceylon is likely to repeat the lesson in the Middle East. A great missionary expert has declared Ceylon to be the key of India, and so this paper, which looks out over India, makes no apology for doing so from Ceylon.

The national movement in Ceylon.—In the last few years the growth of the national movement has compelled the attention of all serious students of India, whether their interest was chiefly missionary or political. In Ceylon almost all classes and districts are being deeply influenced by it. There it is, perhaps, more widely, but less intensely, felt than on the mainland. Native newspapers and periodicals, the speeches and prizegivings in the Buddhist and theosophical schools, the tracts and open-air meetings for the defence and propagation of Buddhism are saturated with national sentiment. It is the strongest factor in the present Buddhist revival—a revival which is so powerful to-day that it has checked the progress of Christianity, and caused Buddhism to advance at a relatively equal pace. Now this great Buddhist revival is not only anti-Christian, but equally anti-British, as the perusal of its leading newspapers or speeches shows. Its main strength is drawn from the

support of the growing national feeling, and that is more easily, if less worthily, attracted by denunciation of the ruling race than by constructive argument.

The Swadeshi and political agitations must, however, not be confused with the national movement. They are merely related, as the part to the whole. They no more express the depth and breadth of the national spirit than, for instance, the Labour party sums up our great social problem. As the Labour party is created by our social problem, so are they thrown up by the national movement. But just as in England we have Barnardos, Scott Hollands, and Quintin Hoggs, so in India and Ceylon there are many thinkers on the national question who are not primarily concerned with the political aspect of the problems they seek to solve. The movement is deeper, broader, stronger, and more permanent than any political party. The national movement is not primarily political, nor does it involve any necessary hostility to British rule. In fact, but for the liberty and peace enjoyed under British rule, there would be no national movement.

This national movement is the expression of the growing self-consciousness of the peoples. They are conscious of a mighty past, and a great tradition, and they feel they have the capacity to give an original contribution to the life of the nations. Whilst we think proudly of England as the mistress of the seas and of the world's commerce, thousands of India's and Ceylon's sons look forward to the day when India shall be the spiritual mistress of all races. But they feel that they are to-day being bereft of this their birthright, and that all that is truly characteristic of their national life and thought and ideals is being crushed out and replaced by a dominant Western materialism. The old culture and art is dying out. The schools are revolutionized. The personal touch between pupil and teacher, so characteristic of India, has largely disappeared with the advance of the machine-like education of Government. And to-day parents feel that character is lost sight of in the curriculum,[1] and they must

[1] A Hindu judge, in his book, *The Hindu Family in Bengal*, says: "The moral education of our youth is almost a blank. In missionary schools the Bible is taught, but other schools shut that wonderful book out. The cry that

choose for their sons either the material prosperity and position which may follow in the train of a Western education with its accompanying atheism, materialism and denationalization, or remaining Indian choose ignorance and idleness, for the ancient schools are almost gone.[1]

The denationalizing effect of our present educational system is the root of most of the unrest, and it is by no accident that the English colleges are found most susceptible to the influence of hostile agitators. So strong is the desire for national education that the Arya Somaj ventures to appeal for almost £500,000 for its new seminary, the Hardwar Gurukula, and seems likely to get the money it desires. Its course there is based on Sanskrit, though English and science will be thoroughly taught. It is almost an Indian adaptation of the Japanese educational system.

Present education and its comparative failure.—The idea inspiring British education to-day in India and Ceylon is largely a sincere veneration for the history and culture of the Anglo-Saxon. The value of British experience has so occupied the thoughts of our educational directors as to prevent their seeing the necessity of understanding India. British interests, ways of looking at things, rules of conduct, have been assumed as a standard for all, and the system accordingly has aimed at producing conformity rather than at securing development. Professor Vambéry thus refers to the origin of this system: "Lord Macaulay advocated the introduction of higher education and the use of the English language upon the principle that Oriental literature and knowledge was based upon trivial and childish and out-of-date doctrines, while the

perpetually assails our ears is that Bible-reading contributes to denationalization and conversion to the faith of Jesus . . . A more irrational cry it is impossible to conceive . . . As a matter of practical expediency it is far better that a few should embrace the faith of Christ than that the bulk of our students should lead the life of practical atheists. English education has hitherto done the work of destruction, so far as our religious belief is concerned, and it would really be a social disaster to let religious belief remain in its present state."

[1] G. W. Leitner, LL.D., attempted to revive the native schools in the Punjaub, and in twenty years effected his purpose in 1,000 schools. He found that in the few years succeeding the introduction of the English code, the native schools had fallen from 1 in 1,440 to 1 in 9,028 of the population. The ideals and methods of the English schools were very unpopular.—*History of Indigenous Education in the Punjaub.* (Leitner. Calcutta, 1883.)

other party started from the sound principle that knowledge and culture could only be transmitted with advantage if founded on a national basis, and that, therefore, the mother tongue and the national literature were the direct means of inculcating the desired knowledge. . . . It is to be regretted that Macaulay's views prevailed over those of Hastings, Wellesley, Sir William Jones, and Elphinstone. . . . Under these disadvantages higher education, with very few exceptions, labours to this day." [1] All the truth did not lie so much with one party as Vambéry, in the above quotation, might make us believe. The Orientalists, like Macaulay, held an extreme position in the opposite direction, and some of Macaulay's supporters, like Duff, were not like him, extremists. Mr. Stock, for instance, says: "No one knew better, or urged more strongly, than Duff that no acquired language can ever replace the mother tongue," [2] and this paper is practically a plea for a return to Duff's position. But Vambéry is correct in stating that Macaulay's extreme to-day holds the field. In varying degrees in the different educational centres the Indian pupil is treated as if he was an Englishman, in that his own environment is largely ignored, and all that is truly Oriental in his life is left uninterpreted and undeveloped. And when religion and all his old traditions and history are neglected in his curriculum, the pupil not unnaturally receives the impression that they are unimportant and despised. Thus students are freed from the religious and social restraints of old India, and, in Sir William Hunter's words, are left "without discipline, without contentment, and without God." [3] It is by no accident that the classes

[1] *Western Culture in Eastern Lands*, Murray, 1906, pp. 180–1.

[2] *C.M.S. History*, i. p. 308.

[3] The destruction of all religious life in the Government colleges creates an extremely serious problem. Sir William Hunter states: "The weak point in our system of Indian public instruction is our inability to give any form of religious teaching in our State schools. . . . I have had some personal acquaintance with native opinion on this question, as an inspector of schools for a large part of Bengal in my early service; afterwards as President of the Education Commission, which expanded the departmental system of public instruction throughout India into something nearer to a truly national system of education; and, finally, as Vice-Chancellor of the University of Calcutta. In each one of these capacities I came into direct contact with the leaders of native thought, and I found, from taking the evidence of 193 witnesses throughout India, as President of the Education Commission, that these leaders were

thus educated have proved the happy hunting ground for anti-British agitators. This policy may be fitted to create recruits for Government clerkships, but it cannot succeed in creating good Indian citizens. In Ceylon, where the Anglicizing policy is carried to an extreme, many students pass through the whole college course, and at the end, though adepts in Latin and possibly Greek, cannot write to their parents in their own tongue nor read letters sent to them. They are divorced from their own people. A conference of missionaries held in Ceylon this year summed up the results of present college education in these words: "A college education divorces a young man from his own language, national traditions, and sympathy with his own people, *and, therefore, greatly weakens his power for good among the race to which he belongs.* . . .[1] We recognise the fact, also, that our better educated Christians are so Westernised by their education that they hold the Christian faith too far apart from all mental comparison or contrast of its tenets with their old non-Christian faiths, and so are weak both for defence and for convincing those whom they ought to influence for Christ."

How true this is we recognize when we recollect that the most thoughtful and convincing contributions by Indians to our knowledge of the life of Christ have come from men outside the Christian community.[2]

Government through many of its leading officers recognizes the gravity of the separation, caused between the collegiate and non-collegiate classes under the present system, and deplores this denationalizing of the people. But they are bound by precedent, by teachers trained in Macaulay's principles, and by the want of educated opinion

unanimous in lamenting the absence of religious teaching in our State schools, in every province of the Indian Empire."

Lord Dufferin, in his Minute on Education, says: "In aided schools religious instruction may, of course, be freely given, and the Governor-General in Council would be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognised were largely increased. It is in this direction that the best solution of this difficult problem can be found."

Earl Northbrook, Sir Chas. Aitchison, Sir W. Muir, Sir Henry Ramsey, Sir Richard Temple, Sir Andrew Fraser, &c., &c., might also be cited.

[1] The italics are not in the original resolution, but introduced here.

[2] *e.g.* "The Oriental Christ," by P. Mozoomdar, and the works of Keshub Chunder Sen.

at home to support them. Mission colleges are bound in turn to the Government code by poverty.

In obedience to the code alone can grants be earned, and through them only can teaching be approximated to efficiency, in the present state of funds.[1] And so there is a growing antagonism in the national movement to Britain and to Christ. Britain is hated not because she is unjust or tyrannical, for her justice and moderation are recognized, but because she despises the traditions and thought of India, looks down on her leading sons, and superimposes a new and material standard of life and thought. Christ, too, is feared not because He is holy or divine, but because He is felt to be Western, and not seen to be Indian and the Son of Man. As Keshub Chunder Sen has said: "England has sent to us after all a Western Christ. It seems to us that the Christ that had come to us is an Englishman, with English manners and customs about Him, and with the temper and spirit of an Englishman. When Hindus feel that Christ means nothing but denationalization, the whole nation must certainly, as one man, stand up to repudiate and banish this acknowledged evil. But why should you Hindus go to England to learn Jesus Christ? Is not Christ's native land nearer to India than England?" And anyone who had read the writings of the leaders of the Brahmo Somaj, or a book like Miss Small's "Yeshudas," or seen Christian life in the by-ways of village India, will admit that not only geographically, but in many ways Christ's native land is nearer to India than to England. And yet the national movement, which largely owes its life to the *pax Britannica*, has been led by misunderstandings and a mistaken policy to oppose not only Britain, but Christ. By a changed and more sympathetic education it may be won from being our most active foe to being our strongest ally. Politically no Indian would wish to cut adrift from the peace, the justice and the protection of the British rule, were it not too dearly bought in the loss of national life

[1] Sir Charles Bernard has said, "These institutions (Protestant schools and colleges) are at present dominated by secular universities, the requirements of which cramp religious and moral teaching."—*A Christian University for India*, 1889. "All our mission colleges ought to be endowed."—Rev. J. Murray Mitchell.

and character, and the destruction of old social and moral and religious ties without anything being put in their place. To-day many Indians would openly follow the Christ who now wistfully turn away, for they fear that to accept Him is treachery to their people and nation. Yet they read His words and are profoundly influenced by His life. When they realize that national unity can be attained in Him alone, that under no other will Mohammedan and Hindu and Buddhist unite; when they discover that only in Him will their social problems find a solution, and the barriers of caste be broken down whilst its freemasonry remains, then will they flock to Him, not as to the English Christ alone, but as to the Saviour, the Star, and the Hope of India. Chunder Sen said: "If you wish to secure that allegiance and attachment of India, it must be through spiritual influence and moral suasion. . . . It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral power, in the life and character of the mighty Prophet, to conquer and to hold this vast Empire."

Foreign Missions are often attacked as inimical to Empire, as unwise, faddist, and possibly even disloyal. The attack is ignorant. They are not only our necessary homage to Christ, and our debt to the people of India, but they are the highest loyalty to our national God-given trust, and to our Empire and Emperor. Through them a loyalty has been created in the East which has stood by us through the Mutiny and through the Boxer rising and persecution. Through them the East has often come to realize that in all that is deepest and truest it is one with the West, and we have seen thousands of India's sons mourning at the grave of a departed Bowen. And through them now lies the one hope of winning this vast national movement for Christ, and therefore for peace; for we have as yet to find another in whom East and West may meet together and understand and be understood. There is but one Son of Man in whom East and West can find their common humanity. To refuse Christ to India, to hamper and starve our Missions, is to write "Mene, mene, tekel" on the walls of Empire, and to earn the wages of sin, of unfulfilled trust, which is death.

Now, how can Missions bridge the gulf and help towards an understanding? The first necessity is, of course, Love. Our Christian education must be reverent, not scornful; humble, not proud. If we seem to have much to teach, from those to whom much is given much also shall be required. But though we have received much from the hand of God, India, too, has been richly dowered. We may be the St. Paul or the St. Peter of the nations, but India is the St. John. Her future and glory will not lie in the imitation of ourselves and our life, but in being true to her own self, as God made her. And our work, as Christian educators, will be to draw out and reveal her own highest character. We will be dominated by the desire to bring to light all that is beautiful and pure in her own national life and aspiration, and to remove all that is gross; to teach her children to live for her and love her; and to enable her to take her place in the temple of God, not as a replica of our West, but as a beautiful, yet different, part of the one great mosaic He planned. Such, after all, is only true education. Yadrinzeff, in his *Influence of Culture upon the Natives of Siberia*, says: "The true aim of education should always be to cultivate in the individuals a feeling of love towards their tribe, but never to draw them away from the national body; for the ultimate end of that method must inevitably be extinction and decay."[1] Only those who keep intact the bond of unity with their fellow-tribesmen are capable of exercising a civilizing influence over them. Those whose cultural education is in a foreign tongue do not discuss the subjects they are learning in their own homes. On the contrary, those taught in the vernacular are mediums for the spread of their enlightenment. And so an education which separates its pupils from their environment and past is pouring its culture into vessels which cannot pass it on. In the words of the missionary resolution already quoted, it greatly weakens their power for good among the race to which they belong.

Japan.—That an education which is Eastern and yet Western is possible has been demonstrated by Japan.[2]

[1] Quoted by Vambéry, *Western Culture in Eastern Lands*, p. 113.

[2] It is well to remember that the lines of Japanese education were laid down by Verbeck and his fellow-missionaries.

English has been thoroughly taught in her higher schools, and "nine-tenths of the new ideas that have created modern Japan have come in through the English language. Through the intellectual contact thus created there had grown up between Japan and the Anglo-Saxon nations that feeling of mutual acquaintance and sympathy, one might almost say of intellectual kinship, which lies at the foundation of the alliance with England. . . . No doubt this will still increase, for it is a fact of the highest promise that an army of a hundred thousand young men are daily studying the language, and incidentally imbibing the ideas of England and America."[1] But though they thus study English, they do not take up Latin and Greek, nor do they continue to learn Science and Mathematics through the medium of English, or put English history before that of Japan. Their classical tongue is Chinese. The literature they study first is Japanese. It is poor, but it can never be improved unless it is studied and considered in the light of the newer learning. Their science and mathematics have come from Europe, but they are indigenous now because translated, and the same is true of their medicine, their engineering and their every activity. Thus a nation has been educated within forty years. But the education had to be in their own tongue, even to its highest degree. That education has given them access to the treasures of the West without making them less Japanese. In August, 1872, the Japanese Department of Education, created in 1871, set forth the Code of Education. In its introduction occur the words: "It is designed henceforth that education shall not be confined to a few, but shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." The aim seemed fantastically high; it has almost been reached. The resources of Japan in 1872 were small, miserable, compared with those of our Christian community. Can we not reach India with Christian and national education? The task is greater, but the resources are more than proportionate. The difficulties of caste and the inferior position of woman, which stand in our way, are already being

[1] *The Educational System of Japan.* Prepared from official sources by Albertus Pieters, p. 72.

slowly removed. If the call of Christ and the need of India were real to us, as real as the fancied necessaries of modern life, there is no question but we could do it.

Part II.

The Christ of India.—To win the peoples of India and the national feeling for Christ, it is essential that we should have native Christian leaders, men in touch with their people and national thought. And to this end it is first necessary that we preach no merely English Christ, but Him who was and is the Son of Man. In the history of the Church theology has ever had to keep changing its form and emphasis to meet an ever-changing attack. But the Christian apologetic presented in India has usually been manufactured in England to meet quite different conditions. It is foreign and strange, and so is apt to paralyse rather than stimulate the thought of native Christians, and to perplex and repel non-Christians. The Christ whom the Apologists presented to the Greek world was a Greek as well as a Jew. As Jewish Christians found Him in the prophets, so the Apologists saw in Him the wisdom of Plato, Heraclitus, and Zeno. They therefore preached no foreigner, but a Greek Christ.[1] Similarly we must in our educational missions learn to preach the Christ of India and Ceylon. The Apologists formed their apologetic in the "schools." In these also we must create ours. "If Christianity is ultimate and fit to be a universal religion, it must be shown to be related to Buddhism, Brahmanism, Confucianism, and other and perhaps all indigenous religions, somewhat as it is to Judaism. It must be shown to be prefigured and anticipated in each, and each must be shown to be fulfilled in it in analogous ways. . . . Here is an opportunity to emulate the best that the heroes of Christendom have accomplished from the times of our fathers to our own, and more and better yet to vie with the methods of Paul

[1] "Philosophy was a schoolmaster to the Greek world, as the Law to the Hebrews, to bring them to Christ."—Clement, *Strom.*, I. p. 5. "Christianity gave assurance of their already possessed theistic and moral conceptions of the universe to Justin and the Christian philosophers."—Harnack, *History of Dogma*, ii. p. 172.

himself, who made Greek culture a propædeutic of the faith."[1] But to do this we require picked men, who can be given sufficient leisure to study and think. And we require more men who shall have thus smaller classes and better opportunity to get to know their students.[2] Then we shall be able to get nearer the East. Our pupils who are going to work, for instance, amongst Buddhists, will be carefully and sympathetically trained in the Buddhist sacred books, and taught to relate the revelation of our Lord to the lesser truth that was given by Buddha. Christ came not to destroy but to complete all that is best and truest in their ancient learning and faith, and we have the privilege of proving it.[3] The ethic of Buddha can be fulfilled by none of his disciples except in the power of the risen Christ. The immense difficulty of our task can hardly be over-rated. Our duty is to preach the simple Gospel. But that means the Gospel made simple, not only in the lip-language of the people, but in their thought-language. It means the most thoughtful preparation of the missionary, and the most careful education of the native convert. It means a strain on the prayer and labour of the whole Church at home also.

Indian citizens.—Then in our school curriculum we must aim at making good Indian citizens.[4] To-day in Ceylon all higher education is in English, and the subjects and books taught are taken without, or almost without, alteration from England and English schools. Students are prepared for the London degree. It is unjust as well as foolish. The vernaculars are ignored, Ceylonese history is a closed book, and youths whose parents talk an Eastern tongue, and who themselves rarely think in any other, are crammed in collegiate packing houses till, dull and heavy, repeating English, Latin, Greek or French, they can sit for the London B.A., and do nothing amongst their own people. No wonder these so educated may be accused of want of

[1] Professor Stanley Hall, *Adolescence*, vol. ii. p. 745.

[2] Vide Mr. Mott's letter in Appendix.

[3] "It is the Church's work. . . . to satisfy the longings which these faiths have expressed, and to lead on the powers which these faiths were using to their fuller development and loftier employment."—Phillips Brooks.

[4] The word India is used throughout to include Ceylon.

originality. They cannot pass on the new thoughts which may have come to them. Between them and their people a great gulf is fixed. They are fit henceforth only for Government clerkships. Imagine a code in this twentieth century which almost ignores their own history, teaches them that of their conquerors, which forgets their classics to introduce them to Latin, which instructs them in the problems of the West, and scarcely attempts to throw light on those of the East; which, training them for clerkships and law, forgets to show them the duty and beauty of service to their Motherland, and to her sons in their time of transition and danger. That Indian history should be scientifically taught is of first importance. It would remove wild ideas of early separation from Britain. It would guide the efforts of reformers into true channels, and it would teach them how to develop India without turning, as the present method encourages them to do, to Canada or other impossible parallels for their only guidance. Bound by poverty to the Government grant, mission schools have scarcely ever had an educational policy of their own. They should have published text books on local history and similar subjects, they should have developed the teaching of the vernaculars as well as English, and have tried, like the Hardwar Gurukula, to produce a curriculum calculated to guide and direct the ambitions of their pupils into being and doing their best for India. Starved in men and money, in spite frequently of the will to thus serve, the work is as yet scarcely begun. At present their daily life is almost uninterpreted to our pupils. School and college teach from the unknown to the unknown. Too often we produce mere candidates for examinations, too seldom Indians whose past and future, though so different from our own, is also great and glorious. If the most practical education is that which imparts the most numerous and the strongest motives to noble action,[1] then our present curriculum is not necessarily practical at all.[2]

[1] Thomas Davidson: *History of Education*, p. 260.

[2] It is worth noting however the moral impulse given through Bible Study P.C. Mozoomdar of the Brahmo Somaj declared in a public speech, under the chairmanship of a pronounced anti-Christian civilian, that he knew the students of Mission colleges by their having more backbone and moral principle, and by their being more of men than others. Sir Andrew Fraser, Governor of Bengal

Village Schools and Training Colleges.—Again, our educational organization must be adapted to our purpose. Unlike Japan we have no sufficient ladder between our primary and secondary schools. Yet 85 per cent. of our pupils are in the village schools. Amongst them are many of the most spiritually minded and ablest of our scholars. But before they are recognized they have passed the age desirable for admission to a secondary school competing for Government examinations. In the village schools progress is slow. Teachers are often untrained, almost uneducated, incompetent and underpaid. Attention has been devoted chiefly to the secondary schools and colleges, but "it has been convincingly proved that education should be founded upon the broadest possible basis, and in no case be dependent upon the heads of society." We need therefore to lay stress on a branch of education which we greatly neglect—the training college. It would improve the standard of our teachers and our village schools. Also it would provide the ladder we desire from the village school to the college, and help thus to train leaders. Promising Christian pupils from the primary schools should be sent up for further education and instruction in the art of teaching. After a considerable course they would return as teachers to their districts. Competent men would soon become heads of the larger village and provincial schools, and some might enter the secondary schools. From these tried men candidates for holy orders should be obtained, and after further training and ordination many of them would be found capable of wielding the highest responsibility. These men in their turn, perhaps better than Europeans, might look for probable leaders.

The training of leaders.—And this brings us to our last point; we must aim directly at producing leaders—national Christian leaders. Most of the Church's educational work is done in the hope of winning converts; more should be done to train converts. We deplore the lack of leaders, but make little effort to create them. Leaders cannot, of course, be created by us. God alone can give leaders,

states: "It has been my policy to find out the school from which boys who are candidates for Government service come, and I find that the best boys have come from missionary schools and colleges."

they are amongst His greatest gifts, and in prayer only shall we receive them. But possible leaders may become feeble and perish for lack of opportunity. And a community kept in leading-strings can rarely produce great leaders, for few men advance beyond the average of their fellows. At home we put our main efforts in our schools and colleges into the creation of leaders. *Esprit de corps*, honour, truth, and courage are the primary virtues; football and cricket are pursued for the sake of resource, patience, daring, and combination; monitorships and other responsibilities reward the promising. Little of this has been tried in the East, though that little has been abundantly rewarded. In Trinity College, Kandy, the discipline and leadership of the college and school was largely entrusted to the boys and students themselves. After two years' work the results were so marked that when the Principal was invalided home, the then Governor of Ceylon, Sir Henry Blake, wrote to him: "In my opinion you have done exceptional service to education in Ceylon by the line that you have taken in Trinity College, where the development of manly qualities, without which education is but a broken reed, receives its due proportion in the teaching and training of the boys." And any intelligent effort to train leaders will be rewarded. The Press, which declares the native can never make a leader, waxes hysterical over the wonderful organization of the National Volunteers. Leaders, and loyal leaders, can be found. When we shall be able to point to a Church where East and West meet, yet where natives are not only hewers of wood and drawers of water, but brothers, then we shall be far on the way to win the National Movement of India for the Christ.

Much may be done in training leaders also through careful organization. At present missionaries are sometimes almost an Olympian group apart, into which none but native heroes may hope to peep. Our educational work might be under a committee composed of native headmasters and teachers as well as educational missionaries. Each district could have its similar sub-committee. In these the whole field could be reviewed, the bearing of new educational legislation considered, grievances of teachers discussed, and appointments and general policy thought

out. Thus experience would be imparted to the native, and knowledge of local opinion to the missionary. We can never hope to win the people from above, but only as fellow-workers and fellow-learners. We are working amongst a people who, as a race, have a greater religious genius, who have more gentleness and humility, a truer sense of discipleship and readiness to sacrifice the present for the future, and it behoves us to walk reverently and with fear. They have a noble past and a profound philosophy, and much that we have little time or opportunity to learn. Our ignorance in all that counts amongst them is almost boundless. But nowhere do humility and love and kindly *camaraderie* meet a readier and more generous response than in India and Ceylon. We recognize this in individual lives often. It is the lesson of the Incarnation of Him, who, though He was rich, for our sakes became poor. I plead that we try to realize it also in our preaching, teaching and organization. We must work more with India, less at her. And if we do so there is little doubt but that the reward will come, and that our Lord will soon see in her of the travail of His soul and be satisfied.

A. G. FRASER.

WORK AMONGST THE SEA DYAKS OF SARAWAK, BORNEO.

"IF it please God to permit me to give a stamp to this country which shall last after I am no more, I shall have lived a life that emperors might envy. If, by dedicating myself to the task, I am able to introduce better customs and settled laws, and to raise the feeling of the people, so that their rights can never in future be wantonly infringed, I shall, indeed, be content and happy."

To what extent Sir James Brooke, the first English Rajah of Sarawak, realized this noble ambition is now a matter of history. The stamp that he left upon the country has been deepened by the consistent policy pursued ever since in the benevolent system of government that has been maintained in the same spirit of self-dedication to a great cause.

The influence of those cruel and groundless attacks that cast a shadow over the declining years of a man who had given his life's work and his fortune, without reserve, to a task of heroic philanthropy, has passed away. The world knows now that, by a life of splendid self-sacrifice, he brought peace, good government, and Christian teaching into one of the earth's darkest places, where, before, piracy and savage warfare deluged the land with blood, and the corruption and oppression of Mohammedan misrule increased its miseries. Everyone who has worked amongst the people for whom he lived knows also that he left amongst them the priceless memory of an unsullied name, together with the beneficent effects of work as wise as it was strenuous.

Mr. Alleyne Ireland, while recently engaged in studying systems of government adopted for the ruling of foreign races, gave the palm to Sarawak, where a system, based on principles laid down originally by Sir James Brooke,

meets, in his opinion, the needs of the people better than any other he has reviewed.

To appreciate justly the present condition of the people in Sarawak, and their prospects of advancement, it is necessary to take into account what has already been achieved, and by what means. But to do justice either to the past or the present is alike beyond the resources of anyone who has not been intimately associated with the government of the country. The *Life and Letters of Sir James Brooke*, or "Rajah Brooke," by Sir Spenser St. John, will well repay the trouble of anyone who looks in them for the romantic story of Sarawak. *Memoirs of Bishop McDougall and his Wife*, by C. J. Bunyon, or *Sketches of our Life in Sarawak*, by Harriette McDougall, supply interesting records of missionary work during the same period.

Sarawak passed under the rule of Sir James Brooke by the voluntary abdication of the Malay Rajah in his favour. No act of violence, not even a menace, contributed to this end. It was merely a tribute to the wonderful personal influence and special ability of the man, and, perhaps, attraction for a new ideal for which he had made a stand, namely, that a faithful ruler is the servant of his people. The abdicating Rajah explained more than he knew, when he pointed out that Sir James apparently meant to gain nothing for himself by his methods, whereas he (the Rajah) still laughed at the recollection of having ground down a village "to its very cooking pots."

The new Rajah began by adopting vigorous measures against the pirates of the Saribas and Skerang rivers, whose fleets had been wont to ravage the coasts, pillaging the villages of the weaker tribes, and massacring or carrying into slavery their unfortunate inhabitants. The British fleet rendered assistance in the decisive action that broke their power, and presaged a series of repressive measures that have made piracy a thing unknown amongst the Dyaks.

Head-hunting, and the prosecution of unending war between the piratical and non-piratical tribes, were combated by personal influence, backed up by punitive measures, when such were necessary, and the establish-

ment of forts commanding the chief waterways of the country, and forbidding the passage to any boat unless provided with a permit by the officer in charge. In these peaceful times the same regulation acts as a useful check on the nomadic habits of the people, which would lead, at times, to overcrowding in some districts, and resulting disputes. The Chinese insurrection which occurred in 1857, so disastrous in many ways to the country and its king, had, however, this good effect: that in their loyal co-operation to drive out the rebels, the tribes that had been hostile for generations became one nation.

In place of systematic oppression, to establish an impartial administration of justice was no light task in a country where the old privileged Malay classes lived side by side with the people who had formerly groaned under their exactions. The Supreme Court was established at Kuching, in which the Rajah or his representative presides, aided by certain Malays of rank. The graver charges are reserved for this court.

Each "division" of the country has its own Resident Magistrate, and, in addition to his court, cases are tried by his subordinate officers at suitable places. An appeal against their decision may go to the Resident's court, from whence again there is a right of appeal to the Rajah's court.

Each village of any importance has its own judge in the person of the head man (*tuai*). By ancient custom each village elects a head, to whom all disputes are brought for settlement, and minor offences for the infliction of fines by way of punishment. The Government confirms the election of the *tuai*, putting a limit on his power to inflict fines, and makes him responsible for the collection of taxes. A wise discrimination retains many of the traditional laws and customs of the people, which are followed strictly by the *tuai*, and, to such an extent as is found expedient, in the other courts.

Taxation is light, and organized on the simplest lines. The Land Dyaks pay two dollars a year for every able-bodied man, the Sea Dyaks two dollars a year for every door, or household; or one dollar only if they are liable to be called upon for military service.

Under this beneficent rule, the once piratical tribes of the Saribas and Skerang rivers have become a peaceable, law-abiding people. The energy and enterprise of the Saribas, which formerly in the intervals of farming found vent in periodical raids along the coast, now finds scope in expeditions in search of jungle produce, in a certain amount of methodical planting, and more recently in efforts to educate themselves. In the basin of the Saribas river it is an everyday occurrence to meet with men who can read Dyak books in the Roman character, which are supplied to them by the Mission, and can write tolerably well, without ever having entered a school. The little learning, of which they are justly proud, has been disseminated by the voluntary teaching of a man here and there who has been taught in a school, or by his pupils.

The Skerangs, their old allies, have responded less readily to efforts that have been made to instruct them, but have proved themselves a brave and loyal people.

In recent years, missionary progress has been more rapid amongst the Saribas than anywhere else in Sarawak. The missionary who works the large neighbouring district of the Undup has been in the habit of spending a month or so amongst them, every now and then, strengthening the hands of the three native catechists. The results in the spread of the Gospel from village to village, followed by the springing up of chapels, built by the Dyaks themselves, has been a fine testimony to the responsiveness and zeal of these people.

Other tribes, notably the Lingga and Sebuyau, who were never addicted to piracy, and loyally supported their white Rajah in his action against their truculent neighbours, were the first to come under Christian influence. They inhabit the lowlands, for the most part, and have their villages at the heads of muddy creeks and tributaries in tidal districts. They are consequently less virile than their former enemies, the Saribas and Skerangs; and, as might be expected, the greatest obstacle in the way of their advance is their apathy and lack of ambition and enterprise.

Amongst the Lingga Dyaks, missionary work centres at Banting Hill, round which some nine hundred live in

their long houses. Here is a fine church of *bilian* (iron-wood), a small school, and a medical mission with its dispensary and hospital ward.

The great value of medical work as an adjunct to missionary enterprise in Sarawak could not be better shown than here, where it brings the Mission constantly into touch with Dyak villages for miles round, and meets the much-felt want of those who, before entering the Church, must abandon the *manang* (witch-doctor) and his impostures.

A striking advance has been made recently amongst the Sebuyaus scattered about the tributaries of the Quop and Samarahan rivers, and in the Moyan and Sampun creeks. Native missionaries, issuing from bodies of comparatively new converts, have been the means of spreading the Gospel message in the more distant villages, progress being limited more by the lack of properly trained catechists than by the opposition of the people.

These successes, though little enough in themselves, are a welcome promise of the success we may look for when the call for faithful and devoted missionaries from home meets with its due response, and the many gaps in our ranks are filled.

Progress amongst native races, "to be permanent, must be slow." No one has called attention more earnestly to this principle than the great pioneer of peace and progress who laid the foundation of the Mission of our Church in Sarawak, and whose wonderful understanding of native races has been termed an instinct. For the gradual reformation of his people he relied most of all upon personal influence between the rulers and the ruled. For this, he says, "Good temper, good sense, and conciliatory manners are essential." We should do well to keep in mind the principles he indicated when considering any scheme with a view to helping the Dyak, and, most of all, when trying to put such a scheme into practice. The slowness of the natives, their slackness and utter indifference to the value of time, their disregard of dirty and unwholesome surroundings, are a constant challenge to the patience of the more energetic European. Yet nothing will destroy an outsider's personal influence more completely than the display of impatience in his anxiety to guide them into better ways.

This warning is specially necessary in approaching the question how influence is to be brought to bear widely upon the Dyaks. Attempts at sudden reform are worse than useless. In the past, well-intended efforts have been made to show the Dyak how crude and ineffective are his farming methods, in the hope that he would at once abandon his old traditions. But the object-lessons, presented at considerable cost, effected nothing. Yet before the Dyak can accept the ideals we bring to him we must enable him to correct the demoralizing conditions that stand in the way of his physical and moral advance.

Obviously our first attempts in this direction must be made in the schools. But little can be achieved to this end in a school largely recruited from Chinese, and suited to their requirements, because the Chinese lad starts on a higher plane in the scale of civilization and intellectual development. The conditions of life in such a school are so far removed from those of the Dyak village that the Dyak lad apparently carries away no ideas that he thinks can be put into practice for the amelioration of the state in which his people live. The general effect, therefore, of taking him out of his natural environment is either to give him a distaste for the old life, which leads him to seek the employment elsewhere for which he may be qualified, or, if he returns home, to render him physically unfit for the toil and exposure inseparable from farm-life. So, for a year or two, his incompetence and ill-health may make him a burden to his family.

For the more intelligent lads, who obtain remunerative employment as the outcome of their schooling, the results are good enough. But in the Dyak villages the results are bad, inasmuch as we take away the most promising of the lads, who, instead of returning to benefit their people by what they have learnt, are often lost to them altogether. And the less successful, who return to them, display more than anything else the unpractical character of their training, which the Dyak parents are quick to remark. One must except those who return as catechists and teachers. These, however, up to the present, represent a very small percentage.

The experience of recent years seems to show that we should be more likely to help the rising generation by establishing Dyak schools in carefully chosen centres, where the surroundings do not differ widely from those of the Dyak village. Here the boys, as an important factor in their training, should be taught to farm methodically, and to plant everything out of which a living can be made, while acquiring, under wisely applied discipline, the habit of industry and the power of self-control. A carpenter's shop would be a means of teaching them to improve their dwellings, and ought to produce competent carpenters, able to earn a good living. And, later on, other serviceable industries might come in. It should not be impossible to find laymen desirous of taking up missionary work, who could, by preliminary training, be fitted to have the oversight of plantations at the different schools, and to give lessons as carpenters. Inspired by the true missionary spirit, they would have splendid openings for good work.

Such methods seem calculated to help not only the lads themselves, but the Dyaks generally; who would see, in these object-lessons in their midst, not a European exotic, admirable but unattainable, but an example of what Dyaks themselves can do. To this end the cheapest native-made buildings might be afterwards replaced by good structures as the skill of the pupils advanced.

It is not to be expected that great results would immediately follow, but the lesson would be in the meal instead of on the outside of it, and the ill effect of teaching any but exceptional scholars, out of their environment, would be obviated.

Such an experiment as I have outlined has been made in a small way in the Undup district, where a school is partly supported by its plantations. Another such school I have watched carefully for the past four years, as it struggled along from a small beginning, with no capital, until, through the hearty co-operation of my Dyak friends, it has gathered in twenty-seven scholars—more than we know how to support at present. Being near the capital, Kuching, they are steadily working up a poultry farm, and hope to take up the rearing of other live-stock as funds may permit. A cocoa-nut plantation and a pepper-garden give

promise of help later on, and other forms of planting are proposed. They have evolved a rough carpenter, who only wants expert teaching to become a useful man. The tone of the school is excellent. The boys are proud of their school and its achievements, and guard jealously their name for punctuality and order, two virtues sadly wanting amongst the people around. Already two new plantations in the vicinity show that the object-lesson has not been thrown away on our neighbours. And, best of all, under the religious training and influence of the two Dyak teachers, the bigger boys are realizing that they have a mission to their people, in which the school is playing its part. Three of the eldest have offered themselves to be trained as missionaries.

Next, we have to face the problem as to how Christian influence and the lessons learnt in the schools are to be brought to bear effectively on the large population scattered in small villages over thousands of square miles.

The constitution of the village is all in our favour, if we can only reach it. It consists, generally, of one or more long houses, each accommodating from half-a-dozen to forty families. The house is raised from six to ten feet above the ground on posts, and is divided longitudinally by a partition separating it into two equal parts, the one divided off into rooms, each occupied by a family; the other, a broad verandah running the whole length of the house. Here the people do much of their indoor work, and here they hospitably receive the missionary, and gather round him in the evening.

But, as a village contains on the average little more than a hundred people, all told, who can only be met in the evenings, and who are wont to scatter over the country to work their paddy fields during part of the year, it is evident that the European missionary cannot hope to keep in close touch with those outside a very small radius. That enough European missionaries can be supplied to deal directly in this way with several hundred villages is beyond the scope of any reasonable scheme. Our efforts in this direction have not carried us beyond the fringe of the great area open to us these many years.

In order to meet the requirements of the situation, we need an organization built upon broader and deeper foundations than we have as yet been able to lay. The work done hitherto, by native workers, has been done, not by a body of men who have received training in a proper training school, but, with few exceptions, by men who have been taught in an elementary school, or by men who have educated themselves with such help as European or native missionaries could give them from time to time.

If a Divinity school could be established under the guidance of a man qualified both to teach and to influence the young men through constant intercourse, promising men could be found to undergo a course of training that would at least equip them for the work required of them. I can recall four men in my own district who would have come on last year if we could have provided for them.

For such recruits, as well as for boys brought on from the Dyak schools, the training given should continue on the lines followed in the schools. The training should maintain its industrial character, and should also include experience in hospital or dispensary.

Teachers trained in this way would effect a great improvement in the habits of their people.

There must, of course, be some initial outlay, and the students would have to be supported; but the expense could be reduced considerably if their labour was wisely directed.

With a staff of men, thus educated for the work we require of them, it ought to be possible for a European missionary to extend widely his sphere of operations, because these workers would not require such constant supervision and guidance as untrained or half-trained men. By gathering them together at regular intervals he could do much to keep alive in them a sense of corporate union in a spiritual work, and could at the same time systematically review and direct each man's labours. And from such a class we might hope to see a native ministry arise.

Two European priests, or, better still, three, should thus be able to work an area as large as one of our home dioceses, each priest having his own visiting area. Living together at the centre, they would escape the undue strain

that is put upon the isolated missionary; and the regular routine of devotion and work maintained at the centre would help them all against the demoralizing effect of long rounds by river and jungle. To knit up these jungle stations with head-quarters some regular means of communication would be required. If a steam launch of shallow draught could be supplied, it would greatly contribute to the efficiency of the Mission, and would obviate the special hardships that make life so trying to those who live at an out-station, on account of the loneliness of their lot and the difficulty of maintaining high ideals in such circumstances.

The Mission has been much helped in this respect in times of emergency by Government boats. But for the regular supply of necessaries at all stations, for help in cases of sickness, for more frequent visitation on the part of the Bishop, and for periodical gatherings at head-quarters for "retreats" and change, some more ready means of transport would be required.

This is only a dream as yet, but a dream that the example of other Missions in America, Australia, and Africa encourage us to entertain; a dream, too, which I feel convinced will, in its main outlines, commend itself to many—other than Missionaries—who know the Dyak, and have his welfare at heart.

ARTHUR F. SHARP.

THE ATTITUDE OF THE CHURCH TOWARDS THE CHILD-RACES OF THE WORLD.

THE phrase "child-races" stands for the undeveloped peoples, races that are still in their early stages, that have either had no development, or have so long lost any degree of civilization that they once had, that it is quite forgotten. We do not mean by child-races those that repel Christian civilization because they have an ancient and elaborate civilization of their own. There are races in India and China that abhor Western civilization, not because they are undeveloped, but because they have had a development essentially incompatible with Christianity.

A courteous fellow-traveller in India, a Hindu gentleman and Government schoolmaster, with his idol's symbol painted on his forehead, asked leave to look at the book I was reading; it was a commentary on Dante, and he was much interested in it. In the conversation which followed I had to try to explain what Dante means by the name "God"; and I ventured to ask my friend what his people mean by the same sacred name when they use it: is their idea of a personal God or of an impersonal? His reply made me feel that I was not visiting a race of children; he addressed himself to deal with my question with philosophical exhaustiveness, and in a moment I recognized my position. I think I felt like a Freshman at his first lecture in college. He began promptly: "We have three great schools of thought in India: the first regards God as personal, the second as impersonal, the third regards Him as both personal and impersonal." To that comprehensive statement I found no ready response, and our brief *rapprochement* soon flagged—not because Western civilization had met an uncivilized race, but because our civilizations could not touch—found no possibility of mutual understanding.

We might take the present native inhabitants of a large part of Africa, the Bantu, as an example of a child-race. Learned men tell us indeed that there are traces of a certain lost culture in their language and ideas; but on the whole they appear to us as if only now emerging from savagery, just awaking to the consciousness of wider horizons, and the immeasurable greatness of human life.

It is good for us to consider our *attitude* towards these races, because some white nations have an ingrained contempt for men of another colour; and till lately perhaps we tacitly assumed that all the world belonged to the whites, and that we had only to arrange among ourselves what we should take. That assumption passed away with the late war between Japan and Russia; but it will take a long time for us English people to learn to treat the coloured races as really sharing with us a common humanity. A courteous colonial, talking with a missionary on a voyage home, said, "I suppose, sir, you regard the coolie yonder at work on deck as *a human being*? I do not. I regard him as the missing link."

This sense of his own essential superiority to the man of brown skin is a serious obstacle to the white man's relations with the child-races. It is sometimes grotesque; but, however absurd, it is often a source of tragedies. I have just read in the newspaper[1] a letter from a Hindu military officer at Lucknow, who attributes discontent in the Indian army to a certain disdain with which some English officers treat their native subalterns. He had intended sending his own sons into the army; but, owing to this cause, has changed his mind and is sending them into business. The average Englishman hardly realizes how a gentleman under a brown skin feels; he cannot conceive a dark-coloured man being sensitive, but assumes that refined feeling is the exclusive prerogative of the white race.

I came across an example of this British quality in South Africa not long ago. A Colonial Government had suddenly, on an alarm of plague, thrust out 7,000 native labourers and their families from the capital. They hastily

[1] *Standard*, June 18, 1907. See also the London *Times*, August 5, 1907: "The Native Officer's View."

erected streets of tin shanties on a piece of waste land five miles off, and charged their hustled and irritated tenants more rent than they were disposed to pay for their undesirable lodgings. The natives sent a respectful message to the Prime Minister; his sons were in difficulty and distress; would their father kindly visit them, and let them explain? The Prime Minister came, and the natives met him in a vast circle of loyal black heads, and appealed as his sons to their father for some alleviation of the discomfort or of the rent. It was a critical situation and required tact. The attitude of these men was excellent, the perfection of their hereditary respect for the chief. But the reply of the great white man was as unfortunate as that of Rehoboam to Israel of old. He bluffed and snubbed them: said that if he was their father he knew better than they what was good for them, and went on exasperating them until his scolding was drowned in derisive cheers, and the meeting broke up with the shout, "We will not pay the rent!"

Here was the fatal lack of the right attitude of the white man towards the child-races, the attitude of the Christian gentleman, in which the Church tries to train her children. When the Prince of Wales came to visit us at Capetown he received the native chiefs with such frank courtesy and respect that they went home delighted with his kindness and graciousness, resolved to be loyal to the King as they had been to his mother, the Great White Queen. It was no imperial display that won their hearts; it was just *the right attitude*; the Prince was irresistible because the chiefs recognized in him the good feeling and manners of a Christian ruler who really cares for even the least fortunate of his people, and feels his responsibility for their happiness.[1]

[1] It is instructive to note the impression which other Christian and civilized nations form of the British attitude towards native races under our rule. Here is Bishop Phillips Brooks writing on the Red Sea *en route* to India: "My fellow-passengers are Englishmen, hard, narrow, and intelligent, like all their race . . . It must be an awful thing to be a conquered race, and to have the Englishman for your master" (*Life of Bishop Phillips Brooks*). On the other hand, Sir Bartle Frere says in a letter on this subject, "You will seldom be disappointed by the agency of your countrymen (the English) in the matter of friendly intercourse with native leaders. Sometimes they were mere lads, with no better training than a good home and a good regiment, and I was never

There is an amiable illusion in regard to the child-races that must be disposed of at once. The poets are apt to dream of the charms of the simple life of the savage, where man wants little, and lives in the secrets of nature, with the joyous freedom of the youth of the world. This dream of a golden age lingering among the undeveloped races is not altogether dispelled perhaps by the history of Kafir and Zulu wars, with their disciplined ferocity not without heroism; it is the missionary who lives in the midst of them for twenty or thirty years, like M. Coillard of the Zambesi, who knows them at home in peace and in war, and learns to read the inmost heart of the individual savage—it is he who dispels for us the illusion of the happy and free life of the child-races.

Here is M. Coillard's experience of the return of the Barotsi warriors after their successful attack upon a neighbouring tribe. During four consecutive days, from morning to evening, Lewanika the King is entirely absorbed by the division of booty—the unfortunate prisoners henceforth reduced to slavery. The missionary is careful on this occasion not to take his usual place seated by the side of the King, lest his presence should be misunderstood. "It was nothing more nor less than a sharing of human cattle, which it made one's heart ache to witness. I had never yet been so close to a slave market. There are thousands of the Barotsi crouching in a circle before the King, and in the midst, huddled together, hundreds of the unlucky prisoners. Not a single man amongst them; no young men. And for a good reason. A man is never made prisoner; he is killed and disembowelled. There are not even any old women. What use would they be? There are young women, the greater number with children

disappointed when they once understood that, as diplomatic agents in dealing with savages, they were expected to be as carefully observant of the duties of an English gentleman as if they were Attachés at Paris or St. Petersburg." He specially observes the importance of this attitude in missionaries, and notices in the instructions of the London Missionary Society, among other counsels given to their agents as to order, careful keeping of accounts, self-denial, reading habits, purity, prayerfulness &c., this one besides: "Be the Christian gentleman." "Frere had learnt that it is just as important in dealing with a savage as with a civilized man, to be a gentleman; and that if you are a gentleman in heart at all, you will be that in speaking to a native, as well as in speaking to a duke."—*Life of Sir Bartle Frere*, vol. ii.

on their backs; or they are young girls, and a multitude of children of all ages, from one to twelve, and of both sexes. In the division of spoils a girl is separated from her first-born child in arms, and violently resists. The King is persuaded to interfere, and both are given to one chief. He is a lucky fellow; he carries off two domestic animals instead of one." M. Coillard makes a rough calculation while he watches the division of spoils, and hears the report of each warrior. "They must have captured more than six hundred women and children, and have killed more than three hundred and fifty men without counting those who crawled away into the woods to die of their wounds." [1]

But there are lower depths still. Of the same tribe M. Coillard observes:

"We have to fight against the appalling corruption which seems to be at once the scourge and the sceptre of this country. It cannot possibly be told, still less can it be exaggerated. Social institutions, polygamy, and above all slavery, all help to kill the conscience. Public opinion never denounces the atrocities that are committed in broad daylight. There is no such thing as youth in this country; childhood itself is scarcely known. Even their parents excuse the vices of the young: 'they are amusing themselves' is the phrase with which they cover the most shameful corruption. The King himself said with some sense of shame: 'We have grown up wallowing in the mire; how should we save our children from it?'"

This is the Golden Age, the joyous liberty of the children of nature, which sentimentalists accuse the missionary of troubling with the needless shadow of the awakened conscience. M. Coillard refers again to the universal corruption:

"The neighbourhood of the capital is pestiferous. . . . But, if the evil is great, we are bringing the sovereign remedy. If a holy people could arise in the midst of so corrupt a city as Corinth, we may believe that here too, in the dregs of Zambesian paganism, God will be glorified." [2]

To set against the horrors of the life of the wild man as it actually is, you have the fact of the mysterious world of his

[1] "It is computed that Chaka killed over a million people in his wars."—Dudley Kidd.

[2] Coillard, p. 551.

other self, his buried faculty for higher things, his dream-consciousness as revealed in his folk-lore. There he escapes from the mean limitations of savage life into his fairy land, a land of wonder and power, and of infinite happy possibilities. The child-race is never truly measured only by what it has attained, but by what it dreams of besides, though as yet beyond its actual achievement. You must take into account whatever faculties of imagination, aspiration, love of goodness, and truth lie hidden in the Kafir, and which by God's grace may yet quicken the new man.

When the question is raised how the undeveloped races should be treated, one's thoughts recall several answers that have been given. (*a*) There was the universal answer of ancient days—they must be made the slaves of the higher races. This method may be judged by its fruits as we find them in South Africa to-day. The white people, English and Dutch, made slaves of the native races. There are 300,000 half-breed coloured people to-day in Cape Colony alone, who are the fruit of this method. The slave is a degraded man, and his offspring inherit degradation. It is the impression of observant persons that the half-breed population has no future; that the mixture of races under the condition of slavery is hopeless. They can never become absorbed in the higher race; they can never become an independent people. I had a conversation with an aged woman who in her youth had been a slave on a Dutch farm. I asked her what the slaves on the farm learnt in her day. She laughed at the question; there was nothing taught to slaves; school was only for the masters. "But I suppose they taught you religion?" She laughed again; there was no religion for slaves, it was only for the whites. After the emancipation she became in time a tenant of one of Bishop Gray's cottages at Bishop's Court, and owed to him all that Christianity had done for her and her family.

How slow the Slaves' Emancipation Act was to reach the outskirts of colonial civilization appears from Dr. Livingstone's missionary history. His wonderfully patient record of a raid made upon his Mission in his absence by an armed party of white Christian farmers tells how the natives of the Mission defended the missionaries' house and

school and were shot down or put to flight, and a hundred of the children of the Mission carried into slavery. The method of slavery not only insures the corruption of the slave, but that also of the white people who own slaves; and traces may be found in South Africa to-day among descendants of slave-owning families of evil traditions inherited from the past; nor is it clear that slavery is not recovering ground in Africa through the back door of the Congo State.

(*b*) Then there is the answer, "Leave the native races to themselves to work out their own salvation." But practically that means to leave them besieged by temptations of new vices which our civilization has brought in, without the defence which saves the Christian as far as he is Christian. Just because the native is full of curiosity and of desire to rise, he will taste everything that comes within reach promising him pleasure or power. If no protection is provided, the diseases of a corrupt civilization will soon do for the race in a more cruel way what the tribal wars used to do for it in the past. You cannot leave them in their old wild state; trade, in spite of legal restrictions, will infiltrate and infect them with a civilization which is pollution. An old chief of an inland tribe, once visiting a city on the coast, recognized some boys of his own clan in the worst haunts of the slums, and said "it was like hell"; and I have myself ministered in Cape-town hospitals to natives so civilized.

But, when the native races are left to themselves, there is another power always near at hand, and eager to invade them—the massive force of Mohammedan fanaticism. An authority of to-day says of this: "The Moslem propaganda is advancing at such a rate among African native races that there will scarcely be a heathen village on the river banks of West Africa by 1910." The same authority gives his experience of the moral results of this propaganda in the natives converted. He says: "Immorality among African Mohammedans is commonly indescribable." He mentions, as a chief feature of that religion to-day, an "organized aggressiveness." "Africa," he says, "is its missionary stronghold, and its attitude to Christianity is hostile and often fanatical."

There remains perhaps one other alternative. "*Let us give the native races civilization pure and simple, unencumbered with Christianity.*" Nobody who knows personally the power of Christianity could suggest civilization as a substitute. But let me give you this illustration of its inefficiency, even as a preparation for Christianity. "A certain Bishop in South Africa determined to prove by experiment that civilization ought to be acquired before Christianity, and selected for his demonstration twelve boys from among the superior race, the Zulus. He devoted himself to their education and training without a word or suggestion of religion. The susceptible Africans made rapid progress; when at last the Bishop thought they were sufficiently civilized, he told them that all he had done for them hitherto was merely preliminary, and incomplete without the incomparably greater thing, the acceptance of our Lord Jesus Christ as their personal Saviour, and of His Gospel as the rule of life. The next morning all that was left of his promising pupils was their 'civilized' clothing. They had donned their loin-cloths and gone—back to their pagan homes and pagan customs."[1]

We who are here know that no alternative for Christianity exists—that nothing else, however select, can do its work. For all that any race has ever done to raise itself is the working out of something that man finds in himself; and by himself he cannot rise above himself. Only Christianity brings a new power, the divine nature, to his help. And yet it is worth while to glance at these doctrinaire alternatives of *slavery, Islaam, and civilization without religion*, because we are constantly told by traders in Africa and other friends that the native races are moral and right enough if only missionaries would leave them alone; and it is well to know what reply is made by those who live among them and know them from within. These child-races which have been working out their own salvation through so many ages undisturbed by Christianity, what have they achieved at best? Theal, a very cautious observer, says that "In married life chastity can hardly be said to exist among the coast tribes." Mr.

[1] *Daybreak in the Dark Continent*, by Mr. Naylor.

Dudley Kidd speaks of "The putrid customs which all boys and girls are subjected to, whereby the very roots of all decency are eradicated."[1]

But the old life of nature left to itself is fast passing away, and who can regret it? Christianity can not be kept out of Africa, and wherever it prevails among the natives it gradually makes the pagan customs loathsome to them and impossible. In truth it grows more and more clear that Christianity only can rescue them from the corruption of wild nature on the one hand, and on the other protect them from extermination by a civilization which brings them cheap brandy and the diseases of European slums, or else from the hopeless degradation of Mohammedanism. It is a matter of urgency for England to save her native races by bringing them into the Church before they have been ruined by contact with cities and mines, or surrendered to the eager propaganda of Islaam.

If their capacity for Christianity is in question, Chapter VII of *The Essential Kafir* illustrates in a very interesting way the conclusion which we have reached already from the experience of our missionaries, or from our own personal acquaintance with Kafir Christians. Mr. Kidd furnishes evidence in regard to their power of memory, intelligence, conscience, sense of truth and justice, emotion, and their sententious wisdom. The witness of facts gives the best answer to the question whether the child-races of Africa are capable of receiving Christianity, that is of receiving Christ in the deepest and highest way. Let me attempt to answer it by quoting three illustrations from actual missionary experience in our own times.

In the first you will observe how the personal knowledge of Christ touching a young savage of the Zambesi produces in a born trifler, who has never dreamt hitherto of living for anything but his own pleasures, the same transforming change which every sincere Christian most desires to see produced in himself. His whole view of life, his tasks, his thoughts, his outlook, all is revolutionized. The case was this: M. Coillard of the French Presbyterian Mission had spent twenty years of hardship preaching Christ to the light-hearted savages living on the

[1] *The Essential Kafir*, p. 230.

Zambesi, without direct result. After years of disappointment a few hearers began for the first time to listen with seriousness, and gradually one after another is touched by the Grace of God, and makes his surrender to Christ. One evening a youth who had given the Pastor special anxiety, but was lately converted and baptized, gave his testimony at the prayer-meeting: M. Coillard writes:[1]

"Nguana-Ngombe also took his little part in the second service, and said some excellent things. He spoke on 'Take no thought for what you shall eat.' 'When I took service with the missionary,' he said, 'a gun was the object of all my desires. I often asked myself when my time would be and I should possess it. When I had got it I thought myself the happiest man in the world. A gun! *My* gun! It was never out of my thoughts. I used to get up in the night to make sure I really possessed it. I was always admiring it. But now that I know the Lord Jesus, it is He who has taken possession of all my thoughts and all my love, and I almost forget that I have a gun. It is there hung up at the head of my bed for days and days together, without my ever looking at it. When I hear someone talking about a gun, I say to myself, "To be sure, I have a gun myself, so I have!" When I began to care for instruction, I longed for a shirt. Now I like to have clothes, but they come to me without my having to worry about them.' He is a dear boy. I should like to make a good evangelist of him."

The second illustration is gathered from a conversation with the late Rev. R. Robertson, communicated by the Bishop of Lebombo to *The Kingdom*, as follows:

MAQAMUSELA, THE FIRST ZULU MARTYR.

About the year 1877, one of the missionaries, Mr. Ofterbro, of Eshowe, had a class of people preparing for Baptism. The class was held in the church, and consisted of a few old people, and some little ones. The door of the Church was, of course, open, and if anyone liked to come in for a few minutes to listen, they could do so. Some who were not members of the class did drop in, in a casual way, and go out again. Among the people who did so was a middle-aged man, Maqamusela, one of the king's soldiers, but he differed from the others in that he did not hurry away, but came regularly time after time, and stayed till the end. Being a soldier, his name was not put down as belonging to the class.

[1] *Threshold of the Zambesi.*

At last the time arrived when some members of the class were baptized. After the Baptism, Maqamusela came to Mr. Ofterbro and said: "You baptized so-and-so and so-and-so, why did you not baptize me?" Mr. Ofterbro asked him if he had not heard of the king's word, that if any of his soldiers became Christians, he would have them killed; and told him not to be in a hurry, but to think about it, and pray about it. He finally came back, and said that he believed that Jesus Christ wished him to be baptized, and he wanted Mr. Ofterbro to do it.

There was nothing more to be said; he had counted the cost; he knew what it might involve, and he had made up his mind. So it was arranged that he was to be baptized on a certain day. But the king got to hear about it; and one evening, just before the day for his baptism, he was walking home from church; and, coming into a valley with some trees in it, he met the soldiers of the king; and they told him for what they had been sent. One of these men afterwards told Mr. Ofterbro what had happened.

"O, yes," said Maqamusela, "but you must give me time to pray first."

They made no objection, and, being merely rough, raw, Zulu soldiers, they sat down in a ring round him, to prevent his running away, and began to make themselves happy by taking snuff and talking.

Maqamusela stood in the middle, and began to pray. He prayed for himself, that God would have mercy upon him; and that, although he was not baptized, He would receive him among His children.

He prayed for his wife and children, whom he was leaving behind. He prayed for the missionaries who had taught him.

He prayed for his king, who had ordered him to be put to death.

He prayed for the soldiers who had been sent to do it.

He prayed for many Zulus by name.

And finally he prayed for Zululand, that it might become a Christian country.

When he had finished, he said: "Now I have done."

Those soldiers, being merely raw Zulus, had sat down prepared to enjoy themselves; but when he began to pray, they began to look and to listen; and, as he went on praying, they looked and listened harder: and they thought that there was something uncanny about it; and when he said, "I have done," not one of them durst lift his hand to kill him.

But they dared not go back to the king until that had been done for which they had been sent. It so happened that, on one of the hills near, there was a herd of cattle in charge of a young man; so they beckoned to that young man to come, and put

a weapon into his hand, and told him what to do; and Maqamusela died.

A third example of the capacity for Christianity to be found in the undeveloped races is from a letter from Father Callaway, of St. Cuthbert's, Tsolo: he writes as follows of an aged Kafir Communicant, entirely uneducated, alone, poor, and in sickness:

"My thoughts run often to Nofamile Noholoza just now. When I saw him he was sitting on a goat-skin wrapped in a coloured blanket outside his hut. He did not tell me that he wanted anything; it was only some days after my visit I heard quite accidentally that he was very poor and had nothing . . . He is an old man living at one of the out-stations of this parish. For years he has regularly made his Communion at our monthly visits, but beyond this I did not know much of him. I do not even remember whether he is a convert of recent years, or whether I found him here as a Christian.

"Hearing that he was very ill I walked over to his kraal from our priests' hut, and found him as I said above. I sat down by his side and asked to hear about his sickness. 'I am ill,' he said, 'but it is the will of God I should be ill, and the will of God is good: it is the only good thing. God is the only living One, and we all have life from Him.' I told him that with this faith he need not be afraid, he could not be overcome, and he answered, 'How can Satan overcome when he himself is already overcome by our Lord when He rose from the dead?' (I felt that there was nothing in his words of the self-assurance which jars upon one, but simply a real confidence in our Blessed Lord's atonement.) I then read the gospel for the day and talked about it to him. It was the warning against over-anxiety, pointing to the birds of the air and the flowers. As I spoke I was wondering how much the old man was understanding. He had never learnt to read a line, and knew nothing except what he had heard in instructions and sermons, but he had evidently responded to the Grace of the Sacraments, and here was the secret of his understanding. Nofamile waited till I had finished, and then said, 'I am a fool' (a man of no understanding) 'and a corpse' (meaning a dying man), 'but even I can understand these words, they are beautiful words, words of life . . . the treasures of the world do not help us . . . how can they help us? I have nothing, I trust in God alone.' Perhaps it was more the presence of the man than the actual words that impressed me so deeply."

Later, Father Callaway wrote:

"I must tell you one more word about Nofamile. Br. —— went up to the place where he lives for a meeting, and started with the preacher to seek a sick person. Their way led past Nofamile's kraal, and then the brother, who had never seen him before, saw a little old shrunken man sitting outside on a stone, whom they saluted and passed on. On their return a thick cold mist came on, but as they approached Nofamile's kraal they heard him singing, sitting outside on the stone as before. They listened and heard a few of the words of his song, which were to this effect: 'A Child has come into the world. The Child has no sin, but comes among us sinners. He comes for our sake; He comes to His friends, and His friends receive Him not,' etc.

"I found out the other day that one of our preachers some forty miles away was a son of his, and asked him about his father. It was evident that the son had a great reverence for him, and he told me that it was a frequent habit of Nofamile to go out on to the veldt at night to 'pray to God.'"

Another letter adds:

"I visited Nofamile to-day, and hope to celebrate at his kraal to-morrow morning. I found the old man sitting outside the same hut, on the same goat-skin, as at my first visit two years ago. He is less able to get about, but more unconquerably joyful than ever. He has hardly any eyesight left, and yet his face looks quite radiant."

Father Callaway adds at another time:

"Nofamile came tottering up with the help of his stick to make his Communion this morning. After the service he came to our hut, and began by saying that he never thought that he should meet me again in this world, but—he pointed up with a smile on his face to the World where he really seems to be living. After breakfast we had a meeting with the men about payment for the new church, for which each man had been assessed at seven shillings and sixpence. To our great surprise Nofamile went up to the Chief and put a sovereign in his hand as his contribution. Where he got it from is a mystery, as he is known to have nothing, and is consequently excused all hut-tax by the Government, as well as church assessments. Possibly he had been given it by one of the young men of the kraal, who had worked for it at the goldfield."

Here is a life as low in circumstances as you could well find, and here is the mystery which changes all things—Christ by the Word and Sacraments coming to the man as he goes through his vale of tears, and leaving him radiant

within, while the external gloom and sorrow remain. Here is joy in the Lord in a life emptied of every other element of joy—joy associated with humblest penitence, with liberality abounding out of deep poverty, with a habit of frequent communion with God alone on the mountain, and in the Sacrament, and with manners cheerful, gracious, and simple—joy in such companionship attests the mystery of the Incarnation—Christ coming into the individual soul that welcomes Him, and changing it into His own likeness.

The influence of Christianity at the present moment upon masses in Central Africa is well illustrated by the following example given by Bishop Tucker of Uganda. He said lately :[1]

"Let me give you just one instance of the power of the Gospel to touch men's hearts and lives. Some seven years ago an attempt was made to enter that long-closed country of Ankole, on the west of Uganda. All previous attempts had failed. Previous to making this one I arranged for prayer to be offered at two hundred centres throughout Uganda on the eve of St. Andrew's Day, in connection with the Day of Intercession throughout the Christian world. After a fortnight's journey it so happened that Dr. Cook and I found ourselves outside the capital of Ankole. We gathered our Christian followers together, and offered prayer at the Throne of Grace, asking for blessing on the entry into the capital on the morrow. The morrow came, and we made our entry, and the king and his chiefs and a great host of savage followers came down to greet us. It was a strange sight. There was the king and his chiefs and these savage followers of his with their greased bodies and weird head-dresses, with shields in their hands and spears stuck in the ground in front of them ; and there at the back were the medicine-men of the country, the greatest power in Ankole, in all their hideous guise as servants of the devil. I explained to the king why we had come, and that we were messengers of the Most High, and that we craved permission to teach him and his people what we believed to be the way of salvation. For three days the arguments went forward, and the conflict —for it was nothing less—was waged between ourselves and those medicine-men who were at the back of the king. I do not know that in the whole course of my missionary experience I have ever had such a sense of conflict upon me as during those three days. But gradually the opposition died down, and at the end of the third day the victory was won, and permission was given to us to teach

[1] *Mission Chronicle, Church of Scotland*, April, 1907.

and preach and to leave our evangelists in the country. We left two noble-hearted men behind us, and went on our way, and then we waited anxiously for tidings. First of all came the news that one and another was under instruction, then that the king was being taught, then that the prime minister, then other chiefs, and so on. Months passed by, and then glorious tidings came. One day the king and several of his chiefs came to the evangelist and said, 'Now, after all that you have told us of Jesus Christ and His salvation, we want to tell you that we do not believe in these charms of ours any more. Here they are, take them.' 'No,' said the evangelist, 'if you do not believe in them, destroy them before your people. If we take them your people will say we are going to use them for our own benefit.' The king ordered a fire to be made in front of his enclosure, and then in the broad light of day and in the face of all his people he came and cast his treasured charms into the fire and destroyed them, and then the prime minister and others did the same, and all day long, I am told, that fire was kept burning, and all day long the people came and cast their charms into the fire. 'For this purpose was the Son of God manifested, that He might destroy the works of the devil.' Since then the king and his prime minister and a large number of others have been baptized, and on the last occasion when I was in Uganda I laid hands in confirmation on the king and many of that old-time savage horde in the presence of a congregation of some 700 gathered in a church built by the native Christians themselves."

And the following is a remarkable summary of the Church's work in his diocese:

When he first entered Uganda, he found a native Church of about 200 members. "That little band," he says, "has grown to a mighty host of over 60,000." The sixty communicants of seventeen years ago have become 16,000. The single place of worship has become mother of more than 2,000 Churches, among which the Cathedral will accommodate about 5,000 people. 42,000 children are taught in the Christian schools. Moreover, the entire work of the native Church (schools, churches, and native ministry) is maintained by the natives themselves. This is a wonderful record, and the tide does not cease to flow. Last year, Bishop Tucker records, 9,100 persons were baptized into the Church in Uganda.

It is plain, to those of us who know anything of them personally, that the African tribes are capable of

Christianity, and that Christ, who is rescuing them individually, is beginning to raise the race. But, though that be ever so certain, there remain to be yet worked out gradually problems of the greatest difficulty. "Do you really believe," asked someone of the late Bishop Westcott of Durham, "that the savage is your equal?" "I believe," replied the Bishop, "that Christ died for him, and bore his nature to the Father's throne: what further can be sought for or declared?" "On the level of the eternal throne of God the Lordship of Christ unites us, we are one in Christ. But this does not obliterate the distinctions between man and man, between race and race. It does not level down humanity to one monotonous type. It does not justify us in ignoring any light which the anthropologist or sociologist can cast upon the variety of human life. It does not require us to treat the Kafir, even though he be a Christian convert, as if he had behind him the traditions of centuries of Christian civilization."[1]

The African races have, as might be expected in people just emerging from savagery, their characteristic defects; they certainly have characteristic compensations, besides that which is the basis of all human nature, the image of God, and the capacity to receive Christ. For instance, they are not merely teachable, but generally I think we find them eager for instruction. A former Chaplain of Cuddesdon wrote of his Kafir pupils in theology, "I thought the Cuddesdon men were keen, but they were nothing to these men, who hunger for instruction." Again the solidarity of their tribe-life has prepared them to receive and appreciate the mystery of the Christian Brotherhood and to welcome the discipline of the Church. At a Sunday Eucharist in our Missions after the first prayers the Minister goes from the Altar to the West end of the church where the hearers, catechumens, and penitents are kneeling in their appointed places near the door, and prayers are said by him with the whole congregation for those who are for a time separated from, and for those not yet admitted to the Holy Mysteries, and then they are dismissed with words of encouragement and

[1] Sermon by the Dean of Grahamstown at the Consecration of the Bishop of St. John's.

blessing. The case of any Christian native who has given scandal by public and grievous sin is often brought before a meeting of the elder communicants, and the Pastor takes counsel with them as to the punishment to be inflicted before the offender is restored to Communion; and in the mean time, during perhaps a year or more of penance, the offender sits among the penitents, and is dismissed before the Communion. At the end of his discipline he makes a public acknowledgement, and is publicly absolved and restored to Communion. The ancient discipline which the Book of Common Prayer regrets as out of use in our times, you find in full force in native Missions in Africa. And you observe a surprising readiness to submit to the sentence of the Church—the Christian people with the Priest, under the guidance of their Bishop.

In a letter from a well-known authority on African races, I find a passage from which I draw encouragement in this exercise of the primitive discipline in the building up of a new Church among the child-races of Africa; such souls seem to me to have been prepared by their clan traditions to accept the new relation to God as members of the Body of Christ, the Catholic Church, and not merely as individuals. The author referred to writes:

"I suggest that we do not make enough out of the splendid solidarity, or corporate unity shown in the clan. It is the one asset, in my judgement, that the Kafirs can contribute to western Christianity. Some missionaries are doing much to break up this Kafir virtue; and to make the individual dwell too much upon himself, even in religion, is leading to grave selfishness. The Church should know how to conserve this excellent trait in the Kafir, for she believes strongly in the value of the corporate spirit in a way other religious bodies do not. Individualism in religion and in politics is the most pressing danger to the development of the Kafirs. It is this Ethiopianism plays with.[1] Any granting of a larger franchise would, I think, develop what is worst in Kafir character. For many a day to come the people will not be able to carry much sail of that sort with safety. The pace is too fast; and the Kafirs must advance *en masse*, if the progress is to be assured. We do not want sporadic prodigies, but a general

[1] Reference to Ethiopianism *independent and politica..*

raising of the level of the race. Later on we can work for groups of specially selected natives." [1]

Here is a problem of the greatest interest for missionaries in Africa—how to turn to account in Christian character and service the clan feeling and clan discipline of the native races, how to guard them from a phase of piety which would destroy that sense of corporate unity, which Mr. Kidd regards as their chief virtue. My own small experience of the primitive discipline in native congregations seemed to show that it tended to cherish that sense of solidarity. The ease with which in this way difficult cases were dealt with surprised me. The missionary with his Council of Senior Communicants, and the Bishop always in touch for advice, support, and authority, represented the chief and his council. This method seemed to supply what the weakness of the native requires, in a way which was not strange to him. It helped the penitent to realize his responsibility to the whole Christian people, and the Christian people to feel their collective responsibility for the penitent.

"*The Kafirs must advance* en masse." That is the true outlook: what we want to see is not an eminently refined Christian character shining here and there above a dead level of semi-savage darkness, but a race gradually quickened throughout and lifted up. This is a very different aim from the conversion *en masse* which happened in early times, when a heathen chief was baptized and the whole clan followed their leader. That is certainly not what the Church of England has sought in Africa. Conversion is taught as the individual surrender of a soul to Christ, and it is tested by a catechumenate of some years. No one is baptized and confirmed without a long preparation and individual testing. But the consecration which he seeks by the Sacraments is to admit him not merely to an individual and secret communion with God, but also to a holy brotherhood of all the faithful in Christ, to a fellowship of new joys and new obligations to be shared with all Christians around him. And what Christian doctrine teaches them to expect is realized by them

[1] Private letter.

effectually in various degrees. We observe that their conversion and gathering into the Christian body tends to awaken in the native Christians a new consideration for the needs of their brethren, a new zeal to work for the conversion of their fellow-countrymen. There were always to be found in our mission recruits ready to offer themselves for the preachers' class—communicants, working men, who would give up their weekly day of rest to go out and hold mission services in heathen camps and locations at a distance. In such ways something of that "splendid solidarity" of the race mentioned above seemed, not to die and be lost in the Grave of Holy Baptism, but to be new born and to rise with the new life to higher hopes and objects. Each conversion is a unique and personal experience, but it brings the new man into a new corporate life, founded on eternal realities to which the motives of the old clan-fellowship cannot be compared. In the new corporate life he finds the consecration and enriching of all his former honest relations, interests, and affections. Living for Christ in the Christian family, he lives more than ever for his people, to bring them to Christ. But the force of his individual devotion is not weakened but strengthened by its wide extension in the fellowship of the Catholic Church.

It is very interesting to find the Bishop of Madras looking for the regeneration of India, not from the races of ancient culture and authority, but from below, from the Pariahs, the Aborigines or child-races. He says that the native Christians, who are mainly of these lower races, are the only community in South India that are steadily advancing in morality and religion, or have any definite ideal of moral and religious progress in the future. Christianity still turns the world upside down, and he believes that the future of India is in the hands, not of the traditional rulers, but of the child-races.

In our missionary service to these unconsidered peoples it will be happy if we are to find once again the destinies of nations arising out of such small work as Christian missionaries may do. We are too apt perhaps to look upon our duty to the child-races as a duty of *pity*,—the white-man's burden. St. Augustine, coming from the throne of the

world's civilization to Canterbury in the sixth century, might have so looked upon the half-savage hosts, the heathen Saxons, Jutes, and Celts of England. But St. Paul's missionary fervour reaches a higher strain; he is not merely condescending to relieve the low estate of the miserable; he is enriching Christ, contributing to "the Christ that is to be." Each new soul that is saved forwards the accomplishment of the Lord's perfect work that is waiting yet to be fulfilled: each good convert is a new joy in heaven, a new nerve of vigour for the divine action throughout the Church. The true appeal is not of pity for degraded races, but of spiritual ambition for the greater glory of God by their recovery, and of hope for the ancient and enfeebled Churches at home through the infusion of new blood—the young faith and joy of new races which they win for Christ.

This higher aspect of missions to the heathen is intuitive in the Saints. You find it in the fourteenth century expressed naïvely by St. Catherine of Siena in a letter to the Pope. "Oh, what joy it will be," she wrote to Gregory, "could we see the Christian people convert the infidel! For when they had once received the light, they might reach great perfection, like a young plant that has escaped the wintry cold of faithlessness, and expands in the warmth and light of the Holy Spirit. So they might bear flowers and fruits of virtue in the mystical body of Holy Church; so that the fragrance of their virtue might help us to drive away the sins and vices, the pride and impurity which abound to-day among the Christian people" (in Europe).

And perhaps it is just to reach and keep in view this higher aspect of our missions that will most certainly teach us the right attitude of the Church towards the child-races. Pride resents the appeal, "Pity for your ignorance and low estate brings us to teach you." How it heartens the missionary and awakes hope in those whom he seeks, if he can say to them, "Every faculty of your nature, now darkened by sin, is a lost jewel for you to find, a faculty for bringing new Glory to God. The Kingdom of Christ is incomplete for want of the love and joy which your conversion is to bring to Him."

G. CONGREVE.

SOUTH INDIAN MISSIONS—THE PRESENT OPPORTUNITY.

ONE result of the spread of secular literary education in India has been the awakening of a sense of discontent with the old sanctions on which Hindu society has hitherto reposed. This is especially the case among the more cultivated classes of North India, where Brahminism is beginning to fail, and even caste is weakening. Indeed, all over British India the higher castes are beginning to decline in popular regard, and Hinduism cannot quite hold its own. Thus, as in the case of the Gnostic sects, when the heathenism of the old world lay in its long death struggle, movements keep arising in India, such as the Brahmo-samaj, the Araya-samaj, Theosophy, Neo-Vedantism — which attempt to rehabilitate some part of the decaying theories about society and religion by transfusing into them elements of the Gospel system. It is pathetic to observe the eagerness with which men of caste crowd to hear the lectures of the few English and American men and women who profess to reconstruct by means of Western thought the collapsing temples of Saraswati and Vishnu, and even of the Great Mother.

The very presence of the English, with the sense of moral power which is associated with them, appears to be producing in minds which have absorbed the forms of Western wisdom without the Western, or Christian, spirit, an irritable discontent. The fruits of this are in some quarters political sedition as well as novel cults. Only the religion of Christ can supply the solvent which can transmute the ferment into peaceful progress. Unhappily this converting force has but little penetrated either the higher castes or the scholastically educated sections of the Indian peoples.

The presence of the English, and particularly that of the English missionary, operates with exactly opposite

results, though with less vigour, over the rest of the heathen peoples of India—that is to say, over about two hundred and fifty millions of its inhabitants, the rustics of the land. India is a world of villages, and the overwhelming majority of its people live of the soil. The normal village of South India is a colony of low-caste people dependent upon a group of families of the twice-born. These latter are by religion Hindu, and practise Brahmin manners more or less in their social life. Beyond what is necessary to secure the fruits of their labours they have no dealings at all with the labouring or pariah classes. It would be a defilement to them even to walk through their streets. These labouring classes are not all very poor, there are well-to-do people among them. They strictly observe what caste they have: indeed, even in our mission communities, caste feeling is never quite extinguished. Intermarriage between castes, even of pariahs, is very rare. It is amongst these labouring classes that a great opportunity for the propagation of the Gospel is now recognized as developing. The Indian rustic is said to be more receptive, frank and open, and less superficial and unstable than those of his class who have settled in the towns; he is also more simple in manners, and more tender in home life. Unlike the Brahminized class, he has but little ancestral pride to be hurt or philosophy to be discredited, or hopes of place and pay *pari passu* with the English to be disappointed. In his case consciousness of the English, or at any rate of the English missionary, with his schools, orphanages and dispensaries, excites not irritation, but the dawning of hope and the awakening of an ambition to emerge from the age-long stagnation and even slavery in which the Brahminical castes had bound him.

Separate from the pariah rustics are classes even less developed in civilized manners, but much more independent than they. These are the "aborigines," who inhabit for the most part hilly tracts, and are negroid in colour and animist in religion. Such are the Kôls of Chhota Nagpur and the Santhals of Bengal, the Gonds, Kois and Bheels of Central India, and many smaller nations in the South. The bulk of the agricultural classes of India are considered to be allied to these abo-

rigines, and to represent some vast immigration of a dark-skinned people in a very remote epoch. Gradually they must have absorbed a small infusion of the blood of the later Aryan invaders, which they exhibit in occasional fair complexions, and they have certainly assimilated enough of Brahmin religion to endow some of their idols with names used in Brahmin mythology, to naturalize among them some Brahmin marriage and death ceremonies, and to establish in every individual of them a profound confidence in Brahminical wisdom in the matter of omens and magic. Cults and superstitions, however, far older than Hinduism, are the dominant influences among the village pariahs. For them the air is full of goblins or fiends who are always watching their chance to be malicious. These swarm upon the peepul trees, hang like bats in caves, and lurk like snakes and beasts of prey in dens and jungle coverts. The rude cultivators and craftsmen worship any object or power that strikes them as particularly remarkable or dreadful—mountains and rivers, trees and snakes, the cholera and the small-pox. When they make idols, these mostly represent female divinities or spirits, and they worship them, contrary to Brahmin principles, by animal sacrifices. In these they often, for the sake of augury and without any regard for the cruelty, perpetrate atrocities upon the victims. "The sole object," writes the Bishop of Madras, "of the worship of these village deities is to propitiate them and to avert their wrath; there is no idea of praise and thanksgiving connected with their cults, no expression of gratitude or love, no desire for any spiritual or moral blessings." The one object is to get rid of cholera, small-pox, cattle disease or drought, or to avert minor evils and to augment the fertility of the earth and of cattle, and to increase their own male offspring. As a rule the worship is only annual or occasional; the general attitude of the villager towards his deities is (says the Bishop) "to let sleeping dogs lie"; so long as all goes well, it is safest, the villager appears to think, to let gods of all orders respectfully alone.

To illustrate the type of mind of the average South Indian pariah I select the following story, as typical of the attitude, towards the world above, below, and within, of

the rustic people. My authority is a revered friend in the C.M.S. Telugu Mission :—About sixty years ago there was a widow in his district named Ram-Amma who owned and farmed land left by her husband. She was young, and an intimacy, which would have led to marriage if a widow could marry, began between her and one of her husbandmen, nicknamed "Buddha-Sahib." To end the scandal the widow's brother murdered them both. Then cattle plague broke out, and the villagers determined that this was due to the vengeance of the slain ; they therefore performed processions and sacrifices to pacify them ; and now, whenever there is any epidemic among the village cattle, rough wooden images of about two feet high are made to signify Ram-Amma and Buddha-Sahib, and these with older idols in attendance are drawn in a new cart round the village accompanied by dancing women, fireworks and music. Finally (and to understand this is to possess the key to their simple philosophy of religion) the cart is brought to the boundary of the village lands and its contents shot into the adjacent parish in order to transfer to it the malice of the dead.

The people to whom this sort of thing is prudence and common sense are for the most part laborious people cultivating rice and millet, are drawers of palm juice, oil pressers, or followers of hereditary handicrafts. They need but the scantiest clothing and housing, and they subsist on one meal a day of the coarsest food. In South India the greater part of them are or were serfs to the Brahmins and other superior castes, *adscripti glebæ* ; but as things are, the hereditary lord of the soil is becoming steadily less and less to the dwellers on it, and the machinery of the great White Empire, whose inexorable justice sets bribes and Brahmins inhumanly at nought, is in proportion growing into their lives and imaginations, through the unwelcome interference of its officers of justice, registration, taxation and sanitation. Over all is the rarely seen white administrator of the district. To the ignorant and superstitious cultivators he must seem as a prince in wealth and as an angel in power ; they regard him with an awful reverence as an incarnation of the all-pervading Empire. When the missionary and his native assistants come and preach perseveringly under

the village tree, they have plenty of hearers, and their extraordinary invitations are debated all over the neighbourhood. Why he should want the people to change their customs, and send their children to his school (what he said about repentance and salvation from sin would mostly escape their memory) and be themselves his brothers—he the caste-fellow of the magistrate—such questions must be to the Indian rustic mind puzzles to be reckoned with floods and eclipses, comets, epidemics, and magistrates, and the mysterious facts and powers of nature. The villager is but a child in his intellectual development, and has such shrewdness as childhood possesses. Thus he is slowly coming to see the advantages of allying himself with the missionary. In his mind religion has never been associated with convictions of eternal truth nor with morals, nor with the consciousness of needing repentance and pardon. To him a new religion is simply a new allegiance or a new way of securing the favour of the inscrutable powers of which he is conscious; therefore, while the missionaries testify to the discovery here and there of spiritual impulses leading men to seek admission into the Christian fold, we ought not to be disturbed at hearing that they are forced to suspect the existence of ulterior motives. The beginnings of the slowly developing mass movements in the 'fifties were certainly spiritual, and also individual, and carried out in the face of bitter opposition. Such cases are always in the minority, Indian peoples move in masses or by communities or families. The Bishop of Madras, in an article in THE EAST AND THE WEST for last January, says: "If we inquire into the history of missions, where any large number of converts have been gathered into the Church, we shall find that almost universally some social cause has helped to bring about the movement towards Christianity. In Chhota Nagpur it was the oppression of the landlords; in Tinnevelly the moral effect of a great famine; in the Telugu districts, the States of Travancore and Cochin, and the district of Ahmadnagar, the tyranny of the Brahmans and caste people over the poor degraded pariahs; in other districts the desire for education and social advancement. It would be unjust to stigmatize the motives which lead large masses of men in India to

embrace Christianity as altogether low and unworthy. The Christian Church in India, in contrast to Hindu society, comes forward as the champion of the poor, the oppressed, and the outcast; and men judge Christianity by its fruits." It ought to be frankly recognized that it may be towards the Motherhood of the Church rather than towards the Fatherhood of the Saviour from sin that the faces of the pariahs and aboriginal races of India are being slowly turned. They may be seeking baptism, for the most part not from a desire to have their lives and consciences cleansed from sin and to enter into the eternal life of God, but because the Church presents itself to them as a refuge from oppression, and as a power that fosters hope and makes for betterment.

The mere fact of their betters taking a sympathetic interest in them at all begets hitherto undreamt-of visions of hope, and a reasonable discontent with the narrow life they live. They dimly aspire after freedom; they know of children brought up in the mission schools who, though pariahs like themselves (Telugu Panchamas or Tamil Shanars), are now forest rangers, government peons, hospital assistants, or even village sub-magistrates, and are enjoying incomes which seem wealth to their elders. Education is valued in India not so much because it is enlightening as because it is profitable, and the missionary provides the easiest and cheapest avenue to the attainment of it. Again, the existing Christian communities are seen to be prosperous beyond the average; they have larger surviving families, and evince a fascinating democratic independence; they are known also to be remarkably immune from disease: if attacked by epidemics, large numbers of them recover. The ultimate cause of this latter remarkable fact is, of course, God's grace; but the immediate cause is that men who have awakened to hope no longer submit to avoidable calamity, they take the missionary's medicine, and, better still, they make a fight for their lives. Beside the attraction of these considerations, it is probably thought that one who could secure the ear of the magistrate's caste-fellow is likely to be protected against petty oppressions by administrative subordinates and village officers, and by exacting landlords. Perhaps the very belief that Christian

rustics may find a sympathetic English ear at hand is itself a deterrent from petty persecutions and exactions. The force of considerations such as these would be strengthened by the generally failing faith in idols, and by curiosity; and would naturally exert its maximum influence where the people are poorest and have most to gain.

The Panchamas are in close touch with the lowest of the better castes, and in this also there are signs of awakening; thus the late C.M.S. Secretary in Madras informed the writer that there were at the beginning of this year three Telugu villages in which were 150 Sudras attending prayers and receiving daily instruction. The Sudras are the yeomen of South India. Christianity, however, in South India is becoming, it is said, so specially identified with the lowest classes, that to be a Christian is regarded as much the same thing as being a pariah. The native clergy belong to the social grades of their flocks, and are trained gratis in our orphanages and seminaries. It is rare, indeed, that any Indian native who can afford to pay for his son's education, puts him into the ministry of the Church.

A few years ago there was a marked tendency towards embracing Christianity amongst the servile populations of Travancore and Cochin; in which States (if the Syrian Churches are included) nearly a quarter of the population is now Christian. Within the past twenty years the C.M.S., which alone represents Anglican missions in those States, gathered in over 26,000 converts, who were distributed through 417 villages. At the beginning of this year there were 3,771 catechumens under preparation for baptism within the two States. In the same period of twenty years the C.M.S. Mission added to its adherents in the Telugu districts 15,000, and of these at least 10,000 have come in during the past ten years. At the beginning of 1907 there were 4,923 Telugu catechumens. The S.P.G. in other parts of the Telugu districts had 5,381. Of the Tamil shanars of Tinnevelly during the same twenty years about 9,000 have been baptized by these two Missions. At the present moment the S.P.G. has under its pastoral care in the Telugu districts about 12,000 persons, and the C.M.S.

about 20,000. Nearly all of these 32,000 persons are extremely poor, and they have not as yet manifested anything like the zeal for self-support that is so gratifyingly apparent among the Tamil congregations of the C.M.S. in Tinnevelly. They still lean too much upon the missionary, and expect all possible advantages—religious, educational and medical—to be offered to them for nothing. When we take into consideration the poverty of the Telugu pariahs, the insignificance of their social loss in becoming Christian, and the advantages, real or supposed, to be gained through baptism, it is not to be wondered at that many of our missionaries regard the existing tendencies with suspicion and embarrassment. While they sympathize with the motives which affect the dull and narrow intelligencies of the depressed classes, they dare not give holy baptism to their disciples until they perceive clear evidence in each case that the heart is becoming ruled by the idea of God and sensitive to the voice of conscience.

The fact that the depressed classes of India are tending by communities to look, for whatever reasons, to the protection of our missionaries and to desire to be associated with Christ's people, constitutes a great opportunity for evangelization. To neglect to take advantage of the tendency would be to neglect a crisis in the life of the heathen world which may be used for the extension of the Pentecostal Church. The flood of the opportunity may, perhaps, soon ebb. State education, free and wholly secular, will very soon be offered to the Indian rural populations, and will remove one motive which draws families round the missionary, while anti-Christian agencies, of both American and native origin, are spreading their nets widely in the land. One should not be censorious in estimating motives. When the King of Kent was baptized, on Whitsun-eve 597, it was soon seen that he showed special love and favour towards those who were "fellow-citizens with him of the heavenly kingdom," and, on the following Christmas, 10,000 of his subjects were baptized. Augustine and his monks, we may be sure, were not ungenerous scrutineers of motives. We should recognize and seize the opportunity as they did. Yet it is obvious that we cannot use the opportunity unless we provide more pastoral supervision than we now supply.

The flock cannot be collected if it is to be left unshepherded. And the shepherds are pitifully few. If we had only more English missionaries there would be more supervision, more native pastors could be employed and inquirers dealt with on a larger scale. Gregory, who gave us baptism, sent at his own expense forty missionaries into the then sparsely populated county of Kent. In the whole of South India, with its 60,000,000 people, the S.P.G. and the C.M.S. between them have only fifty-five English clergymen. These, with the help of 174 native priests and deacons, and 2,863 native lay-catechists, evangelists and teachers, superintend flocks which, at the beginning of this year, were reckoned as numbering over 187,000.

It has been well said that Christianity in India for a very long time to come must remain an exotic. For this reason continuous pastoral supervision of Indian Christian communities is essential. We need to realize the low standard of self-reliance, and the timid individuality of the depressed classes who are tending towards Christianity, and the difficulty of maintaining a vital association, even among the baptized, of morality with religion, purity with piety. Our own remote English ancestors were men of backbone, and might perhaps be safely left alone after baptism and trusted to maintain their own ministers. Not so the Telugu Panchamas: in their case years of probation are indispensable—years of watching, teaching, and persuading, even after baptism, before they can be admitted by confirmation and communion to the greatly valued franchise of their parish and a share in the administration of its discipline.

A means of testing the efforts of the English Church to meet the present opportunity, as compared with those of the Nonconformist bodies in South India, is afforded by the last two reports of the "South Indian Missionary Association." This society is not concerned with any particular expression of Christianity, but busies itself in the compilation of statistics and in matters of common policy in connexion with the laws and institutions of the State. Its reports show that of ordained English ministers the Wesleyan Methodist Missionary Society maintains fifty-six—that is one more than the S.P.G. and the C.M.S. taken together. Next

comes the Basel German Evangelical Mission with fifty-three, then the American Baptist Telugu Mission with thirty-seven—that is to say, as many for this one Indian race as the C.M.S. has, and more than twice as many as the S.P.G. has for all the nations of South India. Strange to say, despite this concentration of forces in the Telugu field, the adherents of this mission are reported as diminishing; their total of 176,694 for 1904 had become 164,421 for 1905, a reduction of over 12,000. The Leipzig Evangelical Lutheran Mission has thirty-three ordained European missionaries in South India, and nineteen other societies maintain 177 white men, ordained by Presbyterian and other rites. The six great societies already mentioned had, at the end of 1904, 277,155 baptized adherents and 139,859 unbaptized in South India. A year later the numbers of the baptized had increased by 45,122, namely, to 322,277, while the unbaptized were less in numbers, being returned at 131,169. At the end of 1904 the nineteen other societies had, baptized, 164,319, and unbaptized, 63,012. A year later the numbers fell by 49,220 as regards the baptized, and increased by 5,707 as regards the unbaptized.

The most progressive of the societies was the C.M.S., which returned, at the end of 1904, 110,047 baptized and 14,160 unbaptized—numbers which increased, by the end of 1905, to 156,636 baptized, and diminished to 13,233 unbaptized. During 1905 the C.M.S. added in South India 46,589 to the roll of the Church in their congregations. The facts suggest that adherents of the A.B.T.M. and of the 19 societies passed over to the care of the C.M.S.

Thus the Church of England missions, though far from being as extensive as they ought to be in India, are doing their best. The English missionary system in India is strongly adverse to wholesale methods; it is essentially disciplinary and pastoral, and is not directed to the multiplying of nominal converts, but to the building up of the Church out of sincere souls upon that rock of converting faith through which alone, by the Saviour's promise to Peter, it has His guarantee of permanence.

H. B. Hyde.

CO-OPERATION IN MISSIONARY STUDY.

THERE are many problems which perplex us in our Christian life at home which will be first solved in the Mission-field, and only afterwards will the older Church at home follow slowly in their steps. Amongst these problems is that of Christian unity.

All those who have tried to face our "unhappy divisions" in the spirit of our Master have seen that sin lies at the bottom of some of the greatest obstacles to the "one-ness" for which He prayed so earnestly.

There is the spirit of partisanship or corporate selfishness, whereby we disobey the command to esteem others more highly than ourselves; and Christian men may actually be found deploring the success of the Gospel when ministered by other denominations than their own. There is the spirit of formalism, whereby men lay stress upon the outside form, and tithe mint and rue to the neglect of the weightier matters of the law; and many other causes for which the only remedy is to be found in a deeper spiritual life all through.

But there are also many practical difficulties, and not least amongst them is the existence of a large class of people unable to see any difficulty at all in the matter.

From time to time a standard is raised for the purpose of drawing Christians together, but because the real problems have not been faced, but little real progress is made. We all know people unable to understand why everyone should not be satisfied with "simple Bible teaching," and those equally blind friends of unity who blandly invite men to meet upon a "common Church platform," who differ far more widely from each other than they do from Christians in other communions. Such meetings may here and there do good; but the ultimate solution will only be reached when the real difficulties in

the way are candidly faced, and when men are ready to make real sacrifices in the cause.

Now, when we ask if anywhere success has been achieved, our eyes at once turn to the Mission-field, which is well known to be far in advance of us in this matter. Two samples of this may be adduced from official relationships, which are admittedly far more difficult than those between individuals.

A few years ago the Bishop of Madras presided over the Decennial Conference of missionaries of all Protestant denominations. They were met together for the discussion of practical Church questions involving much difference of opinion, and yet the Conference dealt with them in a spirit of charity, and was pronounced a decided success. It is easy to imagine the objections that would be raised against the summoning of such a conference between the ministers of the Churches of England and Scotland, and other Protestant bodies in Great Britain, and the certain failure that would be predicted; and such a consideration is a measure of the value of the object-lesson before us. The second example is the action of the recent Anglican Synod of all the Bishops and representative clergy in China, which took definite steps to promote "federation or union with other Churches." Again we may measure the advance they have made by the difficulties that would be found in a similar action in this country. Yet these two examples only have regard to the most conservative of forces; and amongst the rank and file of missionaries monthly conferences, united prayer meetings, mutual help in preaching, and the superintendence of each other's work during furlough, are the rule rather than the exception. We therefore now enter upon a careful consideration of the causes which operate abroad to make this amount of co-operation practicable, in the hope that we may find an indication as to the directions in which it may be most hopefully attempted at home. And we believe that if we can discover the ways along which our efforts to help each other may most wisely be undertaken, it will be a real step in advance.

It must be freely conceded that missionaries in the field are comparatively free from some of the inherited

difficulties at home, such as those arising from "overcrowding" and "vested interests" (in a religious sense), or from State connexion, or from the widespread profession of religion for the mere sake of respectability. These are all hindrances which have, indeed, corresponding advantages, but which infinitely complicate the question at home. But, apart from these differences, there are two factors evidently making for unity abroad, namely, the spirit of evangelism, and the greatness of the forces confronting them, from the operation of which we may learn some practical lessons.

In the first place, the preaching of the Gospel is the first duty, and bulks in men's minds more than questions of Church politics or statutory obligations. The thoughts of the missionary are fixed upon winning the world for Christ.

A comparison between the agenda papers of a dozen missionary conferences and a dozen English diocesan conferences would reveal the different position which purely evangelistic work takes in the Mission-field. It is not our object to trace the causes of this, and still less to discuss relative merits; but the simple fact that such is the case gives us one clue to the greater ease with which men can combine abroad. It is evident that two men can work entirely together, as far as preaching the Gospel is concerned, who will feel bound to separate when they come to questions of Church government. This may seem a commonplace, but it leads at once to the conclusion that steps towards unity are more likely to be successful in connexion with evangelistic work than in connexion with questions which involve Church government or denominational interests.

In the second place, the immense numbers of the surrounding heathen, and the heartless inadequacy of the army of the Lord, compel the various leaders to consider closely the question of strategy. When the delegates of the various countries met together at the Algeciras Conference, national pride and national interests were very prominent, and almost wrecked the whole affair; but when the various legations were shut up in Peking all international jealousies were lost sight of in the common work.

Had the forces been larger, overlapping might have taken place and animosities might have been aroused; but with not a man to spare, the different regiments had perforce to be considered as a whole, and all worked together harmoniously against the common foe. So, in the mission of Christ, the requirements of strategy alone compel every wise leader to consider the Lord's army as a whole, and the question of mutual help and comity is now everywhere assumed rather than discussed. Hence we may draw the second lesson that steps towards unity are more likely to be successful in connexion with a study of the progress of Christ's kingdom as a whole than in connexion with a study of denominational interests.

Before going further, it may be asked whether the unity in the Mission-field is not obtained to the detriment of strongly held convictions. The universal testimony is that such is not the case. The mere recollection of some of the personalities who took part in the Shanghai Conference, such as Bishops Moule and Scott, Drs. Griffith John and W. A. P. Martin, shows how strong men can work together in harmony, and yet without compromise. Indeed, all who have visited the Mission-field have felt that an atmosphere exists in which strong views are respected, and there is less tendency to a dull grey uniformity than in some quarters at home.

A consideration of these and like facts on the part of the leaders of the new movement for the systematic study of missions which is stirring the home Church, has raised the issue whether such study does not provide an admirable and hopeful field for the exercise of a cautious and well-directed co-operation. We have just seen that co-operation is most wisely to be attempted in connexion with the preaching of the Gospel, and with a wide view of the army of Christ as arrayed against the outnumbering forces of heathendom.

Here, in a united study of Missions as a whole, both these conditions are satisfied. So many schemes for co-operation fail to unite all because they seem—to one extreme or to the other—to involve some compromise upon a matter of principle. But no principle can be compromised by a study of facts. Indeed, a broad study

of the present position might well be undertaken even by the narrowest sectarian. Take, for example, the statistics of the Anglican Church to-day in China. The adherents of the Church of England number 27,896 (S.P.G. 1,475; C.M.S. 23,404; American 3,017), as against 220,908 adherents of other Protestant Missions, and an estimated three-quarters of a million Roman Catholics. These figures suggest the question: "If China becomes a Christian country, what form of Christianity will it adopt?" The answer to this question will very probably be that the Chinese will work out a special system of practice and opinion for themselves; but those who wish to see Anglican ideals exerting a predominating influence will be stirred to renewed efforts by the comparative figures, whereas there is a danger of undue complaisance should they be neglected.

Or, again, if we take the figures for the whole world[1] we are faced by the fact that the Roman Catholic native Christians in heathen lands outnumber the Protestants, and that the numbers belonging to the Anglican communion are less than one-sixth of the latter. These figures must make every serious person think, and from every point of view such a wide outlook tends to strengthen, rather than weaken, the loyalty of Churchmen to their own communion, whilst at the same time widening their charity to others. But it is needless to argue this point further, for has not every reader of THE EAST AND THE WEST felt that its catholic view-point tends to draw men together without any compromise or weakening of principles?

Another element which has ruined more than one united effort is the question of who shall do the work, and who shall receive the profit, instances of which will readily occur to the minds of all who have joined in them. This is fortunately eliminated in study, for wisdom knows how to exercise an automatic justice to her children, and renders to each student a reward exactly proportionate to his work.

One more advantage in missionary study as a possible ground of co-operation is derived from the earnestness that

[1] See *Missionary Review of the World*, January 1907.

is likely to animate most of those who engage in it. In the main it will be undertaken by those who can pray from their hearts "Thy Kingdom come," and they will share in the rejoicing of the Apostle when "Christ is preached," even if the preaching be, in their eyes, imperfect. They will look out for those places where Jesus Christ has been present to bless, and they will not be afraid to extend their sympathy and love when their Master has given His presence and blessing. In drawing nearer to Him they will draw nearer to each other.

One definite step towards co-operation in missionary study has already been taken. A small conference of those interested in this movement was held, and as a result a special text-book, *The Uplift of China*, was prepared and issued for the use of the Mission Study Classes which are now rapidly multiplying in the Church of England and elsewhere. This book was originally written, for the parallel movement in America, by Dr. A. H. Smith, of whom Bishop Montgomery once said that "no better preparation could be made for the study of Chinese mission problems than the perusal of Dr. A. H. Smith's books . . ."[1] The book was edited for English readers, and published in various editions to suit the needs of the societies co-operating, some containing a supplementary chapter. The aim is to present a general view of the land, the people, their religions and missionary work and methods amongst them, Roman Catholic and Nestorian as well as Protestant Missions receiving a full treatment. The book has been adopted by the great majority of the classes for whose use it was intended, and the first edition of 10,000 is already exhausted.

It may be felt that co-operation upon so small a matter is but a slight achievement. Perhaps so; but it is better to do something permanent than to advance too hastily and then be forced to retire. As has already been remarked, real co-operation is not a simple and easy thing, and it is of importance to know that we are moving in a right direction. Fortunately in this we have seven years of American experience to guide us. Just at the opening

[1] Montgomery, *Foreign Missions*, p. 37. The remark specially refers to Dr. Smith's *Chinese Characteristics*, and *Village Life in China*.

of the present century a small committee met together for a similar purpose, beginning in a small way, and with many misgivings. Quickly a response was made, and in 1904 the text-book had a sale of 50,000, which was almost entirely engineered by the various denominational agencies, and the great majority of these books found their way into the hands of members of Mission Study Classes. During the current year they were able to give an order of 100,000 copies for the first edition of *The Uplift of China* because the movement is now so thoroughly established that a sale is assured for any book brought out under their auspices.

The Protestant Episcopal Church is fully and officially supporting the movement, Mr. J. W. Wood, their missionary secretary, representing them upon the Board of Managers. Bishop Greer, of New York, expresses the general episcopal opinion when he writes: "I have watched with much interest and satisfaction its methods of procedure, and am confident that it is moving along the right lines, in that it is working within the various missionary boards of the United States and Canada, and not a new and independent agency . . . the success which has so far attended their efforts is sufficient evidence of the need of this work."

Everyone who has been in America knows how many schools of thought are embraced in the Protestant Episcopal Church, and therefore official approval of this kind is a sufficient testimony to the success of the movement as an effort in co-operation.

In conversation with Mr. Harry Wade Hicks, the Chairman of the "American Young People's Missionary Movement" (the title they have adopted), the present writer remarked that the difficulties of working together were apparently greater in our own country than in the United States, but was met with a prompt and decided negative. Be this as it may, many of the obstacles are the same upon both sides, and the remarkable and increasing success of the Mission Study movement in America shows that these obstacles are not insuperable. Before leaving this subject a brief review of their methods is desirable.

Every Protestant Missionary Board, or Denominational Society which has a department of Missionary Study, is

invited to send an official representative to their Board of Managers, and at present not a single one declines the invitation. These co-opt a certain number of others, and sub-committees are appointed for editorial, organizing and other work. When a text-book is produced all members of the Editorial Committee and secretaries of Mission Boards receive copies of the manuscript draft for suggestions and criticisms, which are thoroughly considered, and the book then issued by the movement, which undertakes full financial responsibility. The book is then offered for acceptance to the Boards and adopted by those who wish (generally the great majority); but there is absolute freedom for each Board to judge the several books upon their merits, and adopt or reject them as they please. The movement also produces a considerable literature in the form of outlines, suggestions to leaders, model libraries, &c., designed for the use of Mission Study classes.

The whole question of missionary education has been reduced to an exact science, and several prominent educational authorities are engaged in its elaboration. The movement also organizes local institutes for the instruction and training of leaders, and for lectures upon educational theory applied to Missionary Study.

It is evident that such a vast movement as this has grown to, in seven years, is the direct result of co-operation. No one society or board could have produced literature upon so enormous a scale, and, therefore, so efficiently and economically: for in these great editions the cost of production and type-setting do not reach to as much as a penny a copy for a two-shilling book. Moreover, the authorship is not restricted to one denomination, but the best author can be selected, and well paid, for each new issue. At the same time any injury to denominational interests is guarded against by the constitution of the editorial committee; and in the last event the text-book may be rejected altogether.

There is real cause for hopefulness in all this, for the success of the effort is based upon intelligible plans and principles, which seem to be capable of operation in one country as much as another.

Many will doubtless be reminded of another movement, that of the Student Volunteers, in the history of

which the two branches of the Anglo-Saxon race were curiously interlaced. Mr. D. L. Moody's famous missions in this country, and especially the one to Cambridge, were the cause of the two Cambridge athletes, C. T. Studd and Stanley Smith (respectively captain of the eleven and stroke of the boat), offering themselves to the China Inland Mission. On their way out to China they held a series of meetings in the American colleges, during which Mr. John R. Mott was converted, and Mr. R. P. Wilder was led to offer himself for missionary service, and which resulted in the formation of the Student Volunteer movement of America. In 1892 Mr. Wilder held similar meetings in the British universities on his way to India, and the Student Volunteer Missionary Union in Great Britain was the result. At first many Churchmen were sceptical of the inter-denominational character of the Union, and prophesied that it must either become Anglican in character or lose all chance of influencing the Church of England. But to-day it may be said to have fully vindicated its position; and surely the list of speakers at the forthcoming Conference, which includes the names of Bishops Chavasse, Boutflower, Montgomery, and Gaul (of Mashonaland), of Dr. R. F. Horton, and Dr. Wardlaw Thompson, of Professors Margoliouth and Macalister, is a proof of its strength as a power making for Christian unity.

A review of the facts adduced from the Mission-field, from America, and from Great Britain would seem, therefore, fully to justify the two conclusions which we reached from a study of the Mission-field alone—namely, that missionary study presents a hopeful field for the co-operation of all Christian people.

By directing properly this missionary study movement we may train up a generation of workers with a wide and statesmanlike point of view. Once they have learned to look at Christ's kingdom as a whole, they will learn to put the interests of the native Church in every land before the interests of their own societies or denominations; and they will learn to put Christ first of all. Our divisions at home are sad enough, but how much sadder it would be if they were stereotyped and perpetuated in Africa and the East!

In a few generations, if the Lord tarry, the sceptre of the world may have passed into the hands of China. Will it be a Christian China? If so, will their Christianity be that of warring sects, or of one Catholic Church? There is some hope of unity if all Christians will learn steadily to keep in view the aims just stated, and these aims may be taught if we can unite to educate them in this direction. Our Lord prayed for unity, and if we can take even one step to secure the answer, and so to please Him, it will be worth all the thought and patience, and even the sacrifices which it may involve.

G. T. MANLEY.

THE SYRIANS OF MALABAR: SOME OF THEIR STRONG AND WEAK POINTS.

THE Malabar coast is the western sea-board of India from Cape Comorin northwards. Here is found an ancient Christian Church, situated between Calicut in British Malabar and Quilon, 9° north latitude—that is, in the northern half of Travancore, and throughout Native Cochin, the two protected Malabar States. According to the Census of 1901 they number over 550,000, and claim to be "St. Thomas' Christians," their Brahman ancestors having been converted through the preaching of St. Thomas the Apostle, A.D. 52. They believe that he ordained two priests and built seven churches; and that he was martyred at St. Thomas' Mount, near Madras, where he had first preached the Gospel, and which he was revisiting at the time of his death. According to the "Syrians" (as they are also called), a Christian colony from Asia Minor, sent by the Catholicos of the East, and led by Bishop Joseph from Edessa, arrived in Malabar. The new settlers included seventy families with priests and deacons. Between the Indian converts of St. Thomas and these Syrians a union accompanied by inter-marriages took place. According to one tradition inter-marriage also took place between their servile members and the people of seventeen low castes who had been granted them as slaves. When the Portuguese landed at Calicut in 1498 they met there, Christians, the descendants of these marriages, and found that they were Nestorians, and recognized as their head the Nestorian Patriarch of Babylon.

In 1599, the Archbishop of Goa, on the death of the Syrian bishop, Mar Abraham, claimed to rule the diocese by a Bull of Pope Clement VIII., and, convening a synod to receive the submission of the Church to the Roman See,

he ensured a successful result by ordaining 153 Syrians, who formed two-thirds of the clergy of the Synod. Thus from 1559 to 1653 the Syrian Christians were Roman Catholics. In that year, owing to the violent death in the Inquisition, which had been established at Goa, of an Oriental patriarch who came to their rescue, the Christians revolted from Rome. In order to regain their position as a branch of the Eastern Church they became Monophysites and placed themselves under the Jacobite Patriarch of Antioch; for the Portuguese had succeeded in keeping Nestorian bishops out of Malabar. The Carmelite Order eventually succeeded in reducing about half the Syrian Church in Malabar to the Roman obedience, whilst the remainder became Jacobites.

In 1806 the Rev. Claudius Buchanan, an Anglican clergyman, visited these Jacobites under the patronage of the Governor-General of India. Their independence and their friendliness to himself, when they knew that he belonged to a Church which was not under the Pope, charmed Dr. Buchanan, and he spent three months in conferring with their Metran (Bishop), and visiting their churches and people. At the request of the Metran he arranged for the translation of the Syriac Scriptures into Malayalam, their vernacular, and for the coming among them of English clergy to help towards education and reform. Dr. Buchanan took to England, as a gift from the Syrian Bishop Mar Dionysius, valuable MSS. of the Syriac Scriptures which he deposited in the University Library at Cambridge.

In 1816 the Church Missionary Society responded to the Metran's request. To make a long story short, there was between the Syrians and the missionaries, first a period of friendly union for about fifteen years, then five years of tension and suspicion, followed by a rupture in 1837, when a small fraction of the laity, a few hundreds, joined the missionaries. From then till now the missionaries have gone on working among the heathen only, while maintaining a friendly unproselytizing regard for the Syrians, whose sons and daughters were being educated in the Mission schools and college, one effect of which was to stimulate them to desire vernacular worship and preaching.

The results of the Anglican Mission were three: 1. A good version of the Holy Scriptures in Malayalam. 2. A reformation among the Jacobites, which led to the establishment of a Church with its own bishops, and which rejected monophysitism and the control of the Jacobite Patriarch of Antioch—a Church, moreover, which uses the vernacular only in divine worship. 3. A branch of the Anglican Church, having as its backbone the descendants of those Syrians who joined the Mission in 1837. These are merged in the fifty thousand other members of the Church. Most of our clergy in Travancore and Cochin are of them. The respective bodies among the Syrians of Malabar may be arranged thus, the figures being those of the Census of 1901 :—

1. Roman-Syrians with Syriac liturgy, 315,000.
2. Jacobites under the Patriarch of Antioch, 200,000.
3. Reformed, who call themselves the "St. Thomas Syrian Church," 60,000.
4. Nestorians who have revolted from the Papal sway, 8,000.

The first three bodies have three bishops each. The Nestorians are trying to get a regular succession from their Patriarch of Babylon.

In the remarks which follow, I speak sometimes of the whole body previous to 1497, and mainly of the Jacobite section which so manfully maintained their freedom from 1653, when they asserted their independence of Rome.

The question before us is, What benefits accrue to the Church of Christ or to the cause of Christianity in India from the existence of these Syrians in Southern India? I shall also mention some evil results which need not necessarily arise, but are a passing and unhealthy phase.

The first benefit is the witness which such a Church affords by its presence in a heathen land to the *Christian Creed.* How often, *e.g.*, when preaching in the open air to Hindus, have I said, "Here in Travancore you must know about the Lord Jesus Christ. Look at the Syrian Christians worshipping for hundreds of years the same God as the English. Look at their stone crosses, twenty feet high, outside their ancient churches."

Again, these Christians have preserved the *Bible.* The

Syriac MSS. of the Old and New Testaments, conveyed to Cambridge University by Dr. Buchanan, are an unexpected witness to the spread of the Holy Scriptures. The Malabar copy in the University Library and that preserved in Milan are the only perfect copies in Europe.

The *Episcopal constitution* of this Church and the three Orders which have been maintained with fidelity through long ages, in a district remote from the rest of Christendom, so as to become almost indigenous in India, ought to give pause to the efforts of those who would raise up a Western form of Church government, dating only from the Reformation.

The ancient *Liturgy of St. James*, which has influenced even our own Prayer Book, has been the treasured possession of the Syrians, and testifies to the common characteristics of Christian worship. It includes the Nicene Creed in its Eastern Church form.

How touching is the voice of this ancient Church in a catechism before me called "The Meaning of Scripture" (transcribed from a MS. 150 years old) and beginning thus:

"My child, art thou a Nasrani?"

"Yea, by the grace of our Lord."

"What meanest thou in saying: By the grace of the Lord?"

"That is, it is not because of my merits, nor by the merits of my father and mother, nor of any created thing, but only for the merits and grace of our Lord that I am a Nasrani."

"Who (first) received this your birth-name, Nasrani?"

"Our Lord Jesus Christ. It was foretold by the prophet that He should be called a Nasrani because He lived in the place called Nasaros, and since He was called Nasrani all those who believe in Him and are baptized are called Nasranis."

The Syrian Church also testifies, as against the claims of the Papacy, to the existence of the Eastern Church—a Church which is too much ignored in view of the Roman pretensions to be the whole of the Catholic Church. Moreover, the Malabar Church deserves honour because of the noble stand, which it has made in the face of much

persecution, for the independence of each diocese under its own bishop. At the present moment 8,000 Nestorians, representing the Christianity of these Syrians before the advent of the Roman Church, are making application for an Oriental Bishop under the Nestorian Patriarch.

The Reformed section witnesses by its observance of the ancient ritual, including copes, incense, candles, crossings, Eastward position, etc., to the possibility of reformed doctrine in conjunction with ancient ritual.

This ancient Church, like the Russian Church, by the welcome which it gives to vernacular versions of the Bible, distinguishes itself from the Roman, which, as a general rule, neither gives the people the Scriptures in their mother tongue, nor allows the people to read the versions provided by others.

The Syrian Church, like the Eastern, has a married clergy, for the restoration of which credit is due to the Church Missionary Society. The whole community is a striking witness for monogamy and a pure home in the midst of the Malabar Hindus, who recognize no marriages as binding, except in the case of the eldest sons of Brahmans. I speak from knowledge, having lived for thirty-five years amongst them. Like their Hindu neighbours in India outside Malabar, they have been given to very early marriages, but divorce and "the social evil" are unknown.

As a people they set an example of thrift and industry, and in former ages were known as brave soldiers, and in the present day they show a tendency to avail themselves of education and other means of improvement. About 150 of their laity have taken degrees in the University of Madras, while thousands have matriculated.

The missionaries have learnt some principles of Church support from the Syrians. The system of giving a dowry to the bride on marriage (thoughtless people say that the dowry is a price paid for the bridegroom) has the effect of displaying pride and sometimes leads to debt. The Syrian Church taxes these dowries; a tenth has to be paid in each case to the Church or parish of the bride. In these days of large dowries, when the sum has perhaps been as much as £150 (years ago 5,000 chakrams, less than £20, would

have been large), £15 is not a small fee for one marriage. It would amongst the Syrians pay a priest for a year. The Church Council amongst us has followed this rule of the Syrians for the benefit of the Church Sustentation Fund. The Syrians have devoted a tithe of this tenth for the support of their Metrans; possibly the native Anglican Church may adopt this rule later.

The Syrians also set an example of Church Endowments, called vow-lands, and the Anglican diocese instructs its people to save church-offerings and invest them in lands which, when planted with coco-nut palms, will yield a steady revenue in time to come.

The Syrian Church until recent times possessed a sort of connexion with the State, and the Hindu magistrates, under orders from the native Government, were empowered to carry out the Metran's orders dealing with the internal affairs of his Church. Latterly, in consequence of the effort of the Jacobite Partriarch of Antioch to suppress the Reformation, this privilege has been lost.

The Syrians lived in the midst of a Hindu state where their presence was tolerated on the principle so dear to some English Christians (!): "Your religion, even though it be demon-worship, is good for you, and mine is good for me."

The result of this was to make the Syrians slack in the matter of evangelization. But besides this the Syrians had no vernacular Scriptures (Augustine and his fellow-missionaries had), nor a preaching clergy, and were not therefore kept up to the Christian standard by the missionary teaching contained in the Gospels and Epistles. Hence they easily adopted superstitious practices such as the propitiation of evil spirits and the idolatrous veneration of the image of "St. George slaying the Dragon." Again, caste influences forbade intermarriages between the division of the Malabar Syrians known as "Northerns" and "Southerns." No one in the whole past history of the Malabar Syrians was ever chosen to be Bishop from the "Southerns." (I believe, however, that one of the Roman Vicars Apostolic at the present day is a "Southern.") Similarly, influenced by Hindu purifications and "srarddhas" or funeral rites, they had unchristian rules for women at

childbirth, and observed "châttams" or fortieth day and annual festivals for the dead.

One curious practice was to bury the dead for twelve months in the large west porches of the churches, and then to dig up the bones and empty them into a deep but dry well in a corner of the churchyard. This has been given up, but only in the last twenty years.

By early grants from Hindu Rajahs the Syrian Christians were made equal to the caste of Nayars, who are semi-Brahmans by "marriages" of an irregular kind with Brahmans, and in Malabar correspond practically to the Kshetriyas (the royal and warrior caste) of Continental India. This has helped modern converts from heathenism, inasmuch as by joining the Church they became members of an honoured community. At the same time the retaining the caste position has often been to the Syrians a greater object than the gaining of new brethren from the heathen. The same feeling has kept Syrians from taking up honourable trades, such as those of carpenters, goldsmiths, and other handicrafts. The system of "nepotism" which rules inheritance among the Malabar Hindus has oddly enough been the means of preserving the priesthood in clerical families through sisters' sons, when there were no married clergy, and among the families of bishops who never marry even now.

There is one point in which the contrast with Hinduism has left a very deep mark upon the Christians—it is in the matter of false witness. The Syrian character for truthfulness is far above the average in Malabar; but in a land where false witnesses abound, and where there is no chance of fair trials, it has become an axiom to the local mind that "it is lawful to use false witnesses to defend the right." From a consideration of such facts the inference is safe that the defeat of the Reforming Syrians in the law courts removes much temptation, and that an end has also been put to the squandering of Church moneys in feeing lawyers, not to say witnesses.

It is an unpleasant duty to have to record that the non-Reformers—that is, the Jacobite section, under their present Metran, Mar Dionysius IV.—have been guilty of very irregular consecrations, to the detriment of discipline

and Church comity. In spite of earnest protestations and a cablegram from the Anglican Bishop of Fond-du-Lac, U.S.A., Mar Dionysius consecrated Rene Vilatte, a deposed priest of the Anglican obedience, to be bishop. This man consecrated in England an English clergyman, since unfrocked by a Consistory Court, as bishop: and a refractory Anglican deacon as priest. Rene Vilatte afterwards reconciled himself to the Church of Rome, and is now a thorn in the side of the Roman Church in France.[1]

My last word shall be a word of hope.

The Syrians of all sections have, since the arrival of the Anglican Mission (1816), begun to evangelize, though only in the past thirteen or fourteen years.

Even the Roman-Syrians, who, like all the others, possessed heathen slaves, after they saw us gathering them into Christ's flock, began to seek them out. The Syrians of the Jacobite section, "unreformed" as well as "reformed," have now their missionary association and Sunday schools. And the Reformers have in about ten years baptized as many as 1,577 heathen.

When an educated Malabar Syrian is under the influence of the Holy Spirit he shows a character for probity and high morality not inferior to the European, and justifies the hope that before long, as missionaries to other parts of the Indian continent, this acclimatized, hereditary, Christian community will glorify the Providence of God in placing them and keeping them where they are, and giving them so remarkable a discipline.

The conventions for the deepening of the spiritual life, which have now become an annual feature of the Malabar Syrian Church, under the patronage of the Reformed Church Metran, will certainly help this desirable consummation. At these gatherings, at the lowest computation, 14,000 Syrians have been present for a week.

W. J. RICHARDS.

[1] See the London *Standard*, Monday, February 4, 1907, "From Paris.

EDITORIAL NOTES.

Introductions to our readers.

THE *Bishop of Southampton* (Dr. J. Macarthur), who writes on "Some Causes of the Present Unrest in India," was formerly Bishop of Bombay, from 1898 to 1903.

The *Rev. Lord William Cecil*, who contributes some "Impressions of the Shanghai Conference," has recently returned from a visit to mission work in China. Many of our readers will have seen the series of articles under his signature which have appeared in the *Times* dealing with missionary problems in China and Corea.

Mr. Alexander Gordon Fraser worked for four years in Uganda in connexion with the Church Missionary Society. Since 1904 he has been principal of Trinity College, Kandy, Ceylon.

The *Ven. A. F. Sharp*, who writes on "Work Among the Sea Dyaks of Saráwak," is Archdeacon of Saráwak and is in charge of the S.P.G. Mission at Kuching. He has been working in Singapore or in Borneo for the last fifteen years.

The *Rev. G. Congreve*, of the Society of St. John the Evangelist, contributes an article, the substance of which he read as a paper at the Missionary Summer-school held at Lowestoft in June last. He was engaged in missionary work in South Africa for several years.

The article on "South Indian Missions—the Present Opportunity," is by the *Ven. H. B. Hyde*, Archdeacon of Madras, who has worked in India for nearly twenty years.

The *Rev. G. T. Manley*, who writes on "Co-operation in Missionary Study," is Secretary for missionary study in connexion with the work of the C.M.S. A few years ago he spent some time in India visiting schools and colleges and speaking to their students.

The *Rev. W. J. Richards, D.D.*, who tells the story of the Syrian Church, or rather Churches, of Malabar, has worked in India for nearly twenty-five years in connexion with the C.M.S. The account which he gives is interesting from the historical point of view, and has an immediate bearing upon the proposals which are being made in several parts of India to establish an Indian native Episcopate.

Educational reform in India.

We are glad to insert several articles dealing directly or indirectly with the question of Indian education. For those who have the well-being of India at heart there can be no more important question than the character of the education which is offered to its peoples. Mr. Fraser makes a strong appeal for a complete reversal of the present policy by which nearly all higher education is provided in the English language whilst Latin and Greek are taught to a large number of advanced students. The difficulty of carrying out such a reform arises from the fact that the supply of Western education, which was due to a large extent to the advocacy of Lord Macaulay and John Stuart Mill, has now created a demand. We believe that an unwise attempt to introduce Western education is responsible for most of the unrest in India to-day, but few things would so certainly increase this unrest as a forcible interference with the character of the education now provided. Nevertheless, it is greatly to be hoped that both missionary societies, which at the time when the last official Report was issued controlled twenty-two out of the thirty-three Arts Colleges existing in India, and the Government authorities will give far greater encouragement than is now being given to the study of Indian languages and Indian literature. We wish also that systematic efforts could be made to translate more English books of a kind likely to appeal to Indians into their principal languages and to promote the sale in the bazaars of suitable books written in English. In a letter which we have just received from a town in Southern India the writer says (speaking of a new sixpenny edition of a book which had been sent to him): "It is a grand thing being able to obtain such books, for

they are a real antidote to the rationalistic press productions. If you could only see the literature that is sold in the Indian bazaars! . . . Yet it is all English. If it were merely agnostic or even atheistic, it would be bad enough, but it is far worse, and does an immense amount of harm both to our Christians and to the Hindus. Verily we are paying a high price for the higher education we are giving to India. The worst of it is that the people are like children; even the educated among them accept it all as being the white man's religion and morality."

Missionary work amongst Parsees.

In the article on the religion of the Parsees, in our last issue, Dr. Moulton stated that he believed that there was no organized mission, "Protestant or Roman Catholic," at work among the Parsees. We have received a letter reminding us that a missionary Settlement for University women was founded in Bombay in 1895 for work among the Parsees and women students in India. During the last eleven years systematic work has been carried on, the methods adopted being chiefly educational and social. The secretary, Miss Moinet (74 Denison House, Vauxhall Bridge Road, S.W.) writes: "Visible results have, indeed, been slow in appearing, but recent events lead us to hope that in the near future the band of Parsee Christians in Bombay may be largely augmented. The missionary Settlement represents the foreign missionary interest of the women's colleges both here and in Australia and New Zealand, for we feel as students that these highly educated and cultured women have a special claim on those of us who have spent years in definite intellectual training." Further particulars of this Association, of which Canon Stuart of Canterbury is the chairman, will be gladly furnished by the secretary.

Girls' schools in India.

The "Student Movement" for November, which is the monthly organ of the Student Christian movement, and has recently appeared in an enlarged form, contains an urgent appeal from the Rev. C. F. Andrews of Delhi for the

strengthening and enlarging of Christian schools for girls in North India. He suggests that if a number of trained elementary school teachers could be sent out they could help to train native teachers, who would then be enabled to take advantage of the great forward movement in female education. If this were done, he says, "it would be quite possible to keep the education of girls in India predominantly in Christian hands for perhaps a generation. Wherever girls' education under Christian influences became widespread, it would not be too much to say that half the difficulties in our own educational work would disappear." Of all the work which is waiting to be done in non-Christian lands, we do not think that there is any which is more urgently needed, or which would be productive of such certain and far-reaching results, as that amongst school girls in India. It is no exaggeration to say that upon the character and extent of the education to be provided for the girls of India during the next few years will depend the spread of the Christian Faith amongst all the higher castes of India.

Formation of a Buddhist society in England.

There are few subjects on which the average educated Englishman is so profoundly ignorant as the past and present history of Buddhism. The lady who remarked, "I do admire Buddhism and I know so little about it," is a representative of a large number. Many who have read Edwin Arnold's beautiful poem, "The Light of Asia," or Mr. Fielding's, "The Soul of a People," have failed altogether to realize that Buddhism as there idealized, bears but a faint resemblance to Buddhism as it once existed in India or as it is now found either in Burma or Ceylon. We welcome the formation of an English Buddhist Society if its object be as is stated, to ascertain and promulgate truth in regard to the teaching and practice of Buddhism. Professor Rhys Davids, who presided at the inaugural meeting of the Society in England, after controverting the suggestion that the Society was being formed in order to make Buddhists, went on to say: "The thoughts of 600 B.C., when translated from the original

Pali, are hard to understand; but in them are ideas that must influence modern thought, for they contain a large proportion of truth. They will not make Buddhists any more than the Renaissance turned men from mediæval theology to Paganism." Professor Rhys is a sympathetic student of Buddhism whose writings have attracted the attention of many in England to its study. We are glad to have his emphatic assurance that he does not regard Buddhism as a possible substitute for Christianity.

Our personal appearance.

Our excuse for drawing attention to our personal appearance—that is, to the increased size of this Review, which coincides with the issue of the present number—is to remind our readers that the postage both for England and foreign countries will henceforward be threepence. The Review will continue to be issued at its former price. We trust that its larger and more dignified appearance may better accord with the value of its contents. With the present number the Review enters upon the sixth year of its existence.

We would remind our readers that bound copies of the annual volumes are on sale at 4*s.* 6*d.* per volume, each volume containing an index. As the articles deal with problems of a general nature, and not with the current details of missionary work, very few even in the first volume are as yet out of date. Cases for binding the volumes are obtainable through any bookseller, price 6*d.*

Erratum.—In the article by Bishop Astrup, on p. 384 of our last issue, for 1,400 read 14,000 in the sentence, "The Wesleyans have over 1,400 native Zulu Christians."

REVIEWS

Mankind and the Church: being an attempt to estimate the Contribution of great Races to the fulness of the Church of God. By seven Bishops, with an Introduction by Bishop Montgomery. 398 pp. Published by Longmans. Price *7s. 6d.* net.

WE fear that the title-page of this volume, a bolder than which it would be hard to conceive, may lead to a sense of disappointment in the minds of its readers. To foretell the contributions to the fulness of the Church of God which the cannibals of New Guinea or the negroes of Central Africa will make in the centuries that are to come would require genius or rather inspiration of no ordinary order. In the case of the Hindus and Mohammedans of India and of the Japanese the task is not so completely impossible, but we are not surprised that the writers concerned deprecate the supposition that they possess the gift of prophecy which would enable them to offer more than the briefest and most general suggestions on the lines laid down for them.

But if the essays are disappointing, when considered with reference to the title-page of the volume, they are of real value as descriptions of the racial characteristics of the peoples to whom they refer. These are the Anglo-Saxons (the description of whose characteristics by Bishop Montgomery forms the most attractive reading in the book), the West Indian negroes, the Japanese, the Chinese, the Hindus, and the Mohammedans of India. The two articles which most nearly fulfil the object suggested on the title-page of the book are those dealing with Hinduism and Mohammedanism by Bishop Mylne and Bishop Lefroy of Lahore. The first, which occupies nearly a quarter of the volume, begins by instituting a comparison between Christianity and Hinduism considered as religious systems. By Hinduism the Bishop denotes not the idolatrous worship of the uneducated Hindus, but the pantheism which even in its earliest days was a characteristic of Hinduism. After referring to the historic development of Hinduism through its three stages—the first theistic, the stage of the Vedic hymns; the second pantheistic, the stage of the Vedantic literature; and the third polytheistic, the stage of the Puranic legends—he goes on to explain how the longing for intellectual completeness

in the conception of God as infinite led to the denial of human free will and even of personal identity. He then endeavours to show how the Christian teaching of God's transcendence, whilst not inconsistent with that of His immanence, involves or is at least consistent with the freedom and responsibility of man. Finally he urges that an acceptance of the truths embodied in Hinduism, and more particularly a mystical belief about the immanence of God in creation, should act as a safeguard against tendencies to materialism. He says "an impulse in the direction thus indicated, a quickening of our perceptiveness of the truth which these deep expressions enunciate is, I believe, the one great service which Hinduism may render to Christendom. God *everywhere*, not distinguished from all things—there is the error, the distortion, on the side of Hindu pantheism. God *nowhere*—the totality of all things taking the place of the thought of God—there again is the error, the distortion, on the side of Buddhistic materialism. God *everywhere*, in all things, all living and moving and having their being in Him, all sustained, as at first they were created, by the action of His eternal Word—there, once more, is the truth of the gospel as enunciated by St. Paul and St. John."

The article entitled "Mohammedan Races, their Contributions to the Body of Christ," is very brief, but contains some valuable suggestions. After speaking of the rigid monotheism of Islam, Bishop Lefroy says "there is an even larger, deeper, more vital principle which lies behind it, and which is indeed the secret alike of the extraordinary power for conquest and advance which Islam has in its best ages evinced, and of all that still remains of true life and health in the system. Not so much that God is one, as that God *is* . . . this is beyond question the truth which sank into the soul of Mohammed . . . this it is which has been the strength of Mohammedan rulers and armies alike . . . this it is which, so far as it is still in any true sense operative amongst Mohammedans, gives at once that backbone of character, that firmness of determination and strength of will, and also that uncomplaining patience and submission in the presence of the bitterest misfortune, which characterize and adorn the best adherents of the Creed . . . Deeper even than the unity goes the reality of the existence of God—of His presence and His power—and this I put unhesitatingly as the fundamental truth of Mohammedanism . . . We greatly need to be recalled to that deepest note of Mohammedan teaching, and to hear again that ultimate declaration of the existence of God: 'I am that I am.' This then is the first contribution which I believe Mohammedan races will bring to the Christian Church as they are themselves gathered into its fold." Other aspects of truth which the writer thinks Mohammedanism has served in the past and

may serve in the future to emphasize are, the objectivity of truth as expressed in dogma, the need of institutional and corporate worship and the reality of the existence of a divine revelation.

The article on China derives a melancholy interest from the fact that it was the last article written by Bishop Hoare, who was afterwards drowned at Hong-Kong. It is encouraging to note the optimistic tone in which the Bishop wrote. Speaking of the spread of Christianity through the instrumentality of Chinese Christians, he says "the number of Christians in China is doubled in every seven years. In the Fuh-Kien province alone, where the number of baptized members of our Church amounts to some ten or twelve thousand, I have confirmed annually over a thousand candidates, most of them adult converts from heathenism. And this ratio of increase is, I believe, common throughout the empire.'

We have not space to refer at any length to the other articles, which are all deserving of careful study. Bishop Awdry's article on Japan is very interesting, though it was written in 1903. The introductory chapter to this volume, which is written with the vigour and the width of view which our readers will have already learned to expect from its author, is deserving of special attention.

The Empire of Christ, being a Study of the Missionary Enterprise in the Light of Modern Religious Thought. By Bernard Lucas, author of *The Faith of a Christian.* 151 pp. Published by Macmillan. Price *2s. 6d.* net.

WE have seldom read a more luminous exposition of the difficulties which confront the missionary who would appeal to the Hindus on behalf of the Christian faith than that which this book contains. Here are a few pregnant sentences from the chapter on "the Indian religious climate":

"The facts which the West regards as ultimates, and into harmony with which our system of thought must be brought, are to the Hindu not ultimates at all, but the mere superfices, deceptive and delusive . . . The appeal to facts, therefore, which is the conclusive argument of the man of the West, is the evidence to the Hindu of a view of life and of the universe which is purely superficial—the conclusive proof of the absence of any serious reflection." Again:

"To the Hindu the universe is not a revelation of God, but a veil which conceals Him. In this respect his pantheism is very different from that of the West. Nature has nothing to tell him of the character of God. The seen is the unreal, the unseen is the only real . . . The Hindu saint despises the world of material things because he believes it to be a mirage which allures only to

deceive. That which in the West we call the strenuous life, with its thousand activities, is to the Hindu saint merely the childish absorption in a world of pure make-believe. His other world, however, is not there but here, not in the future but in the present; or perhaps, more strictly speaking, it has nothing to do with either time or place."

As long as the author is dealing with the difficulties which confront Christian missionaries in India, and the need for a more statesmanlike policy, in attempting their solution we are in sympathy with almost everything which he says; but when he begins to offer definite suggestions, we feel that the suggestions which he has to offer reveal at least as great an ignorance of historic Christianity as that which he attributes, and in many instances justly attributes, to the Christian missionaries in India. His two chief proposals are that, in dealing with high-caste people, missionaries should speak far less of the necessity of baptism than they now do, and that Hindus should be encouraged to regard themselves as members of the Christian community who are not willing to be baptized. The second suggestion is that high-caste Hindus should be definitely recognized as Christians without being asked to break caste. We agree with Mr. Lucas that "baptism must be regarded not as something which a Hindu must be entreated to accept, but as a privilege which the Christian disciple may request;" but there are very few missionaries or supporters of missionary societies at home who would not be prepared to say that, in view of Christ's command and the interpretation which was put upon it by His early disciples, baptism is not merely a privilege but an act of obedience obligatory upon all His disciples. In regard to the breaking of caste, Mr. Lucas seems to forget that pujah, which is analogous to the offering of incense to the Emperor or to the heathen gods, is one of the obligatory duties imposed by caste. If the early Christians were justified in making the offering of incense the crucial test of membership of the Christian community, Christian missionaries may not unreasonably feel confident that they are right in insisting upon the abandonment of all distinctively heathen caste customs. The question, moreover, is one on which present as well as past experience may throw light. On one occasion when travelling in South India we were struck by seeing three churches in a single village within a stone's throw one of another. These had been built by Roman Catholic missionaries for the benefit of people belonging to three different castes. We made careful inquiry in the district and were assured on trustworthy authority that in conduct and general mode of life these caste Christians were hardly to be distinguished from their Hindu neighbours. Caste Christianity

has been tried for very many years past in South India, and has proved so great a failure that we should be sorry to see any extension of the experiment amongst the higher castes of North India.

Whilst, however, we are unable to accept the practical suggestions with which the book closes, we can recommend it strongly to the attention of our readers.

Kabir and the Kabir Panth. By the Rev. G. H. Westcott, Fellow of Allahabad University. 185 pp. Published at the Christ Church Mission Press, Cawnpore. Price 2*s.* 6*d.* net.[1]

CANON WESTCOTT has been engaged for many years in investigating the history and teaching of the Kabir Panth, which is one of the largest and most important religious sects in North India, and the volume which he has now published should attract the attention of all students of Indian religions and of all missionary workers in India. Kabir, the founder of the sect, was born in 1440. His followers, according to the last census, number 843,171. The religious teaching which bears his name represents an attempt to break down the barriers that separate Hindus from Mohammedans and owes something to Hindu, Mohammedan and Christian influences. The members of the sect have two sacramental meals and they are encouraged to observe Sundays as days of fasting. "All who desire to become members of the Panth are required to renounce polytheism and to acknowledge their belief in one only God (Parameshwar). They must also promise to eat no meat and drink no wine; to bathe daily and sing hymns to God, both morning and evening; to forgive those who trespass against them up to three times; to avoid the company of all women of bad character and all unseemingly jesting in connection with such subjects; never to turn away from their house their lawful wife; never to tell lies; never to conceal the property of another man; never to bear false witness against a neighbour or speak evil of another on hearsay evidence." As the Kabir Panth refuses to recognize the privileges claimed by the Brahmans, it is not surprising that the greater part of its adherents are of the Sudra caste. Kabir held that "religion without Bhakti was no religion at all and that asceticism, fasting and almsgiving had no value if unaccompanied by worship (i.e. by Bhajan or hymn singing). He imparted religious instruction to Hindus and Mohammedans alike and had no preference for either religion, but gave teaching that was appreciated by the followers of both."

[1] Copies of this book may be ordered through the S.P.G. Office, 19 Delahay Street, S.W.

It appears, however, that at the present time the Mohammedan and Hindu members of the Kabir Panth do not intermingle, but are regarded as distinct divisions of the Panth. The book should find a place in every missionary library and will be of real value not only to students but to all interested in the religious future of India.

Islam and Christianity in the Far East. By the Rev. E. M. Wherry, M.A., D.D., American Presbyterian Mission, Punjab. 238 pp. Fleming H. Revell Co. 1907. 4*s.* 6*d.* net.

DR. WHERRY has followed his redaction of Sale's Commentary on the Quran and his review of the Muhammadan controversy in Urdu with this volume, embodying the annual "Student Lectures on Missions," lately delivered by him at Princeton Seminary. It opens with a brief sketch of Islam as a religion; then follow chapters giving an account of Moslem conquests in India, China, and Malaysia, and others on the present condition of Moslems in these lands and on Christian Missions to them. The writer then deals with the Moslem controversy, reform movements, and methods of evangelistic work. The position of a lecturer, bound to give his hearers a view of the subject as a whole within a limited space, has necessitated a sketchy treatment of his theme; but as an introduction to the practical study of an important question, his book is well suited to its purpose; and, while it will be read by many who would not attempt a more exhaustive treatise, it may lead on many missionary students to further investigation. In this they will be helped by the list of books in Appendix I. Many suggestions for additions to this list would defeat its object; still we would venture to name Stanley Lane-Poole's "Speeches and Table Talk of Muhammad" as a book which gives a vivid notion of the prophet's character from the side of his social life. Such misprints as we have noticed are principally in this list of books, e.g. Koele and Sprengir for Koelle and Sprenger. By the way, is "conservancy" an American equivalent for "conservatism"?

In regard to the methods of the propagation of Islam, Dr. Wherry points out that different countries exhibit different methods. Thus in India the Moslem propaganda, from the expedition of Hajjâj in A.D. 711, when the Indus Valley was raided and Multan taken, during a thousand years took the shape of successive invasions, which recruited the Muhammadan minority in India with fresh bodies of hardy adventurers from outside, besides helping to coerce many of the natives into that passive acceptance of Islam, which in the next generation or two so strangely changes into a bigoted adherence. But these armies

were followed by the preacher and the teacher, and Mr. T. W. Arnold has well delineated in his book on the preaching of Islam how much was effected by such men as the great Chishti saint, whose tomb is at Fathpur Sikri. In China, and still more in Malaysia, the Moslem invasion was generally peaceful, and conversion proceeded by persuasion, though not without political pressure. In India the grant of estates and honours to men of position, and the remission of *jizya* or poll tax to converts, were also powerful helps. "The majority of these were cultivators of the soil, or soon became such. Vast landed estates were parcelled out to chiefs, who encouraged the farmers to become Moslems." As a result of all these influences combined, the Muhammadan population of India and the further East numbers upwards of 110 millions.

It was in 1596, during the reign of Akbar, India's greatest Moslem sovereign, that the first Christian Mission came to Lahore. The head of it was Father Hieronymo Xavier (to be distinguished from St. Francis Xavier), who for twelve years made a careful study of the Persian language and the tenets of Islam. Akbar loved religious discussions, and many such were held between the 'Ulama and the Padris. The gist of them may be learned from a volume of Father Hieronymo's, entitled *Āīna e Haqqnumā* (The Truth-revealing Mirror). His mission produced no permanent result. A Moslem reply to Hieronymo's book was written by a Persian nobleman, which still exists in MS. in the Cambridge University Library. From these works it is evident that the range and method of the controversy between Christian and Moslem writers has undergone little change within the last three hundred years. The chief exceptions are to be found in the writings of the *Nechari* (rationalist) school of Sir Sayyad Ahmad Khan and of the Qādiānī sect. The former, however, have done little in the way of controversy, and in the case of the latter the most striking feature is the claim of the leader to Messiahship, which, he maintains, "strikes at the root of the greatest religious error of the time, the error that Christ is God and that he rose from the dead." The spirit of negation at home and abroad naturally concentrates on the same crucial points.

The most fruitful field of Christian work among Muhammadans so far has been the Dutch East Indies, the converts at Java and Sumatra being estimated at 18,000. In India it is impossible to give accurate figures, but it may safely be affirmed that such converts and their descendants amount to several thousands.

We recommend the missionary who has to do with Moslems and all who take an interest in their evangelization to study Dr. Wherry's useful sketch. The hints which he gives on methods of

work and on the conduct of controversy, as well as on the literature of the question, will be a help to those who will apply them. Controversy, he holds, "can best be conducted through the medium of the press," and a chief mode of evangelization is the judicious use of literature, especially suitable newspapers and magazines, a method which has received the flattery of imitation from the Moslem side. The book leaves us with a feeling that England is behind America in the matter of scholarly instruction on foreign missions, especially for the student world. At present we are quite without provision in our chief seats of learning for such lectures as this Princeton series.

A Literary History of the Arabs. By R. A. Nicholson, Lecturer in Persian in the University of Cambridge. 500 pp. Published by Fisher Unwin. Price 12*s.* 6*d.* net.

THIS volume belongs to the same series as "The Literary History of India," which was reviewed in our last issue. The object which the present writer has had in view was not to write a critical account of Arabic literature, but "to sketch in broad outlines what the Arabs thought, and to indicate, as far as possible, the influences which moulded their thought." His book will be welcomed by all students of Arabic in England as supplying a want which has been long felt. Though not written in a popular style, it should also be valued by all English readers who are careful students of Islam. To the general reader the most interesting section in the book will be the sketch given of the historical evolution of Sufiism. There are many who think it not inconceivable that the spread of Sufi doctrines in India and elsewhere may eventually transform the whole character of Islam, and may render it capable of appealing to the spiritual instincts of educated men to a far greater extent than it has hitherto done. The term Sufi first came into use early in the ninth century.

"The keynote of Sufiism is disinterested, selfless devotion—in a word, Love. Though not wholly strange, this idea was very far from being familiar to pious Mohammedans, who were more deeply impressed by the power and vengeance of God than by His goodness and mercy. The Koran generally represents Allah as a stern unapproachable despot, requiring utter submission to His arbitrary will, but infinitely unconcerned with human feelings and aspirations. Such a Being could not satisfy the religious instinct, and the whole history of Sufiism is a protest against the unnatural divorce between God and man which this conception involves."

The relation which the early Sufis bore to the orthodox Mohammedans was similar to that which the mediæval Spanish mystics bore to the Roman Catholic Church. Referring to the development of Sufi theosophy the author says: "Did it come to Egypt from India, Persia, or Greece? Considering the time, place, and circumstances in which it arose, and having regard to the character of the man who bore the chief part in its development, we cannot hesitate, I think, to assert that it is mainly a product of Greek speculation. . . . The four principal sources of Sufiism are undoubtedly Christianity, Neo-Platonism, Gnosticism, and Buddhism. I shall not attempt to estimate their comparative importance, but it should be clearly understood that the speculative and theosophical side of Sufiism, which was first elaborated in Egypt and Syria, bears unmistakable signs of Hellenistic influence. . . . Sufiism has always been thoroughly eclectic, absorbing and transmitting whatever 'broken lights' fell across its path, and consequently it gained adherents amongst men of the most opposite views—theists and pantheists, Mu'tazlites and scholastics, philosophers and divines. Although the theory that it must be regarded as the reaction of the Aryan mind against a Semitic religion imposed on it by force is inadmissible—the fact remains that there was at the time a powerful anti-Semitic reaction, which expressed itself, more or less consciously, in Sufis of Persian race." After the first three centuries of its existence the true home of Sufiism has been in Persia, where, from the eleventh century down to the present day, it has exercised a predominating influence over Persian literature.

The volume includes a useful bibliography of works by European authors treating the subjects with which it deals, and a very full index.

Hindustani Grammar Self-Taught. By Captain C. A. Thimm. 120 pp. Published by Marlborough & Co. Price 2*s.* 6*d.*

THE book is well arranged and should prove useful to beginners. A large number of English words for which there can be no Hindustani equivalents have been incorporated into the vernacular, and it is better to recognize these hybrid words than to attempt impossible paraphrases. Thus (p. 49) it would have been better to have given "iteshan" as the equivalent for station than "rel ka khass makam." On p. 64 we are informed that "Buddhism was founded about seven thousand years before the Christian era." We have noticed several other misprints.

Guide to Happiness: a manual of prayer, translated from the Arabic of Al-Jazuli by the Rev. J. B. Pearson, D.D., with a life of Al-Jazuli, and directions for using the book. From the Arabic. By A. G. Ellis. 76 pp. "Printed at Oxford."

THIS is a manual of prayer written in the fifteenth century by Al-Jazuli, a native of Morocco. Its chief interest arises from the fact that it is one of the most popular manuals used by Mohammedans to-day in Egypt and other parts of North Africa. The two MSS. from which this translation has been made are in the Cambridge University Library. The book should be of considerable interest to missionaries working amongst Mohammedans.

The Reproach of the Gospel. An inquiry into the apparent failure of Christianity as a general rule of life and conduct, with special reference to the present time, being the Bampton Lectures for 1907. By the Rev. S. H. F. Peile. 199 pp. Published by Longmans. Price 5*s.* 6*d.* net.

THE main purpose of these lectures is to show that the contrast between the lives of Christians and the rules which they profess to accept is the great religious difficulty of the present day. The author does not do more than refer to the propagation of the Christian faith in heathen lands, but he might have found many additional arguments for the truth of his contention in heathen lands, where a map coloured according to the density of its Christian population of European descent would not infrequently serve as a map to illustrate the spread of Christianity amongst the native populations, the success of missionary work being in inverse ratio to the spread of European Christianity.

In the lecture on the historic basis of Christian belief, after speaking of the self-renunciation and self-discipline commended by Buddha, he touches on the essential difference between Christianity and Buddhism when he says:

"When we have given all credit possible to non-Christian systems of ethic, it remains that Jesus Christ revealed two new things —a new character and a new religion. The character He revealed is new in this: that Christian unselfishness has a quality quite distinct from the Buddhist self-renunciation, which is, in a sense, purely selfish in its spirit and aims. The Buddhist wants to be rid of his individuality as an obstacle to the higher life, Nirvana; and for this end he is ready to sacrifice his fellow-men, in so far as he deprives them of his services and companionship . . . . The perfected Christian cannot strictly be said to sacrifice his interests to others or to the community—that belongs to the period of conflict and imperfection—but he makes their interest his; he finds

self-realization in identifying himself with his brethren, and sets on their personalities the same value and interest as on his own . . . . This new character, founded on the conviction of the infinite value of each human soul to itself, to God and to all other human souls, makes of Christianity a new religion."

We have not space to attempt any discussion of the lectures as a whole, as they are only indirectly concerned with the work of the Christian Church abroad; but though the conclusions arrived at are mainly negative, and, as the author admits, he raises far more questions than he can pretend to answer, we feel sure that few will read them without becoming conscious of a desire to take some action towards removing the "reproach of the Gospel" in so far as this lies within their individual power.

The Foreign Missionary. By Arthur Judson Brown. 412 pp. Published by Revell. Price 5*s.* net.

THIS book is specially intended to be put into the hands of those who are contemplating the question of offering themselves for the work of foreign Missions, though it will appeal also to all who are interested in this work. Dr. Brown is already known as the author of "New Forces in Old China," and of "The New Era in the Philippines." The book, which is written in a very readable style and is illustrated by numerous anecdotes, contains a large amount of helpful advice to missionaries who are about to start, or have already commenced, their work abroad. Careful study of the advice here given would, in many cases, add materially to the efficiency of a missionary starting work amongst a people whose social customs differ greatly from his own. Thus, after referring to the serious hindrance caused to missionary work in China by the missionaries' ignorance of native customs and etiquette, he says, "They may appear absurd to us, but they are not absurd to the native, and the foreigner will only prejudice himself by ignoring them. We know how we regard one at home who eats with his knife, and drinks out of his saucer or finger bowl. The Chinese think no better of the foreigner who takes the most honourable seat in the room, the one farthest from the door, or who begins to drink his tea as soon as it is served. To look at a high Chinese official through glasses is to be wanting in proper respect, and the missionary who is forced to wear glasses should be careful to explain, or he may give offence. To make a social call in a sedan chair with short handles creates about the sensation that would be created in America if one were to make a social call in a hearse, because a short-handled sedan chair is employed at funerals to carry the spirit of the deceased. To send presents

wrapped up in the wrong way or by the wrong kind of messenger is to deprive them of their value to the recipient. To hold one's hands behind the back while talking to an Oriental is to be discourteous. To walk rapidly is to class oneself with coolies. To inquire of a Moslem about the health of his wife is to commit an unpardonable insult." The titles of the various chapters, all of which are written in a helpful way, will give some idea of the contents of the volume. These are: The missionary motive; The m. aim; M. administration; Qualifications and appointment; First impressions and language study; The m. at work; The m.'s financial support—spiritual life—intellectual life; The m. and the Home Church; The m. and his associates; The m. and the natives; The m. and the native Church; The m. and his critics; The real strain of m. life; The spirit of the m.; The missionary's reward.

The Uplift of China. By the Rev. A. H. Smith. 279 pp. Published by the Young Christians' Missionary Union.

Dr. SMITH'S books entitled "Chinese Characteristics" and "Village Life in China" have had a wide circulation both in America and in England, and afford the best description of the life of the Chinese which is available to English readers. The present volume was written for the benefit of American students, and has been re-issued in England. After giving a brief sketch of Chinese history, social customs, and religion, it describes the results of the American Missions to China with occasional references to the work done by English societies. We note that the author is apparently unaware of the existence of the S.P.G., or of the work which it has been carrying on in China for the last forty years. The latter half of the book might with advantage be re-written if it is intended that the book should be used by English students.

China in Legend and Story. By C. Campbell Brown. 253 pp. Published by Oliphant. Price 3*s.* 6*d.* net.

OF the seventeen stories contained in this book some are old Chinese legends, whilst others are of recent date: the last eight being stories of Chinese who have become Christians. The reader will learn a good deal by their perusal of the social conditions, literary conventions, and of the background of thought and feeling which determine the conduct of the average Chinaman. The book is issued in an attractive form and is well illustrated.

Light Breaking. Indian pictures seen by Gertrude Kinnaird. 105 pp. Published by the Zenana Bible and Medical Mission.

China and the Gospel: an Illustrated Report of the China Inland Mission, 1907. 199 pp. Published by the China Inland Mission.

WE note that the total membership of the China Inland Mission staff is now 875. The annual income of the Society has increased by 5,625*l.* and now stands at 72,900*l.* Of the general statistics contained in the report the most significant is that relating to the increased contributions of the native Christians. In 1890 the contributions of the native Christians other than Roman Catholics mounted to 7,300*l.* In 1907 these had increased to over 60,000*l.* We should, however, set alongside this statement another to the effect that the Chinese spend thirty million pounds annually in connexion with the worship of their ancestors.

Japanese Self Taught. Published by Marlborough & Co. Price 2*s.* 6*d.*

A VOCABULARY of about 2,000 words, arranged under headings such as "Shopping," "Food and Drink," "Adjectives," followed by about 600 phrases, grouped as "Travelling," "The Weather," etc. Both seem well chosen, though the phrases could hardly be committed to memory without understanding their literal translation as well as the corresponding English phrase. The ordinary Romanized transliteration is given. We have only noticed two misprints, and should imagine that the book would be found very useful to beginners; much more so than Dr. Baba's book which we have recently noticed.

The Life of Edward Henry Bickersteth, Bishop and Poet. By F. K. Aglionby. 222 pp. Published by Longmans. Price 6*s.* 6*d.* net.

THE author of this volume, who is a son of the late Bishop, states in his Preface that it would be an affectation on his part to pretend to give a "detached view" of the subject of his biography, but his disclaimer is hardly needed. The foreign missions of the Church occupied the Bishop's mind from his earliest days. His father gave up a lucrative practice as a solicitor in order to devote himself to furthering the work of the C.M.S. Whilst Vicar of Christ Church, Hampstead, he went out to India and visited his son, who was then at the head of the Delhi Mission, and again in 1891 when Bishop of Exeter he visited the same son, who had then become Bishop in Japan. As Bishop he cordially supported the work in his diocese both of the S.P.G. and the C.M.S. A paper on missionary subjects was set to his candidates for ordination. It

would be difficult to recall any Bishop of an English see who had a wider and more intimate knowledge of the mission field or who had done more to stimulate prayerful interest in the work.

Sermons at St. Paul's and Elsewhere. Being selections from the sermons of Henry Parry Liddon. 239 pp. Published by Longmans. Price 2*s.* net.

THIS is a specimen volume of a new series entitled "Longman's Pocket Library of Theology." The form and binding in which the series is issued are sufficiently attractive to make even dull sermons interesting, though no such additional help is needed in the case of the present volume. The duty of every professing Christian to take part in missionary work is stated in incisive language in the sermon on "Woe unto me if I preach not the gospel," in which we read "not to do something towards propagating the gospel is not to believe it": and again, "to believe the gospel and to do nothing for its acceptance among men is a contradiction in terms." We fear that the influence of the book will be diminished by the assertion in the baldest form of the existence of everlasting fire, which Mr. Bates, who is responsible for the choice of the extracts, has selected from a sermon preached forty-three years ago at Salisbury. Whether for good or for evil, it is an undoubted fact that a great change has occurred during these forty-three years in the way in which the vast majority of Christians interpret the words of Christ which refer to the punishment of the wicked, and in no region of thought is this more conspicuous than in the discussion of missionary problems. In the selected sermon entitled "The whole counsel of God" Dr. Liddon states in unequivocal language that, "Penal fire must last for ever," and that the unending misery of the wicked is a necessary article of the Christian faith.

The Church Handbook for Members of the Anglican Communion. By P. V. Smith, Chancellor of the Diocese of Manchester. 186 pp. Published by Wells Gardner. Price 2*s.* 6*d.* net.

THIS is an admirable handbook. The first half deals with the origin of the Church of England, its relation in early times to the Papacy and in modern time to "State," the laws relating to its property, its educational institutions, and its representative assemblies. The latter half deals with its "Extension out of England" in all parts of the world where a branch of the Anglican Church now exists. It provides a large amount of information relating to synods and the many different organisations, parochial, diocesan, and provincial, which have been established in the various colonies.

The one Christ, an enquiry into the manner of the Incarnation. Canon F. Weston, Principal of the theological college at Zanzibar. 336 pp. Published by Longmans. Price 5*s.*

Christian faith and fact, readings on the Incarnation. Illustrated by painter and poet; arranged by Agnes Illingworth. 199 pp. Published by Mowbray. Price 3*s.* 6*d.*

Missionary clews to the New Testament. By Mrs. A. Carus Wilson. 98 pp. Published by Mowbray. Price 3*s.* 6*d.*

Buri's Bairns. By J. V. Kelway 132 pp. Published by the Church of England Zenana Society. Price 2*s.* 6*d.* net. Sketches of work in the Indian zenana, with illustrations. Intended for children.

Pip and Co. By Irene Barnes, with a preface by the Bishop of Durham. 206 pp. Published by the Church Missionary Society. Price 1*s.* 6*d.* A story the scene of which is laid in England but which is intended to interest boys in missionary work in China. It would make a good present to a boy aged about thirteen.

The Builders, an Allegory. By I. H. Synge. 231. pp. Published by Elliot Stock. Price 3*s.* 6*d.* net.

RELIGIOUS teaching which is cast in the form of an allegory is specially likely to appeal to young children. The present allegory is very well written, and we can commend it to those who are in touch with young people. It describes a busy scene of citizens at work on a great and glorious city, which they are building that their king may take up his residence amongst them. Builders and their different methods of work are portrayed. The characters are typical and are sketched more or less directly from life. Some builders get marbles from the Crown quarries, some seek worthless materials from the "Alien Town," or "The Village of Trumpets." Others gather gold with much toil and suffering from a deep mine, and others seek gems from a wild plateau with which to adorn the city. The whole story leads up to the last chapters, which are entitled "The Buildings Tested," and "The Coming of the King."

Received.—Oceanic Languages. By D. Macdonald, published by Frowde. Price 10*s.* 6*d.*

Canadian Archives, documents relating to the constitutional history of Canada, Ottawa, 1907.

The East and The West

APRIL 1908

INTERPRETING CHRIST TO INDIA.
A NEW DEPARTURE IN MISSIONARY WORK.

THE editor of THE EAST AND THE WEST has requested me to tell of my life in the Upper Punjab during the last two years, together with my reasons for entering upon it and the effect which it seems to have had upon the people amongst whom it was lived. Before doing so I wish to apologise to those who may read this paper for my seeming egoism in occupying so much space in the account of my own experience and opinions. It would be impossible to write about one's own experiences under very peculiar circumstances without writing about one's self. My only plea is that no one has entered upon a life precisely similar to my own in India, and that unless I cite my own experiences, I shall be at a loss to prove that the line of work which I advocate is practically possible as well as theoretically good. I am writing, therefore, as the exponent of an idea, and merely cite my personal experience to prove its soundness when put to the test. Doubtless, had the same work been undertaken by one of greater talents, devotion, and spiritual power than I possess, the result would have been commensurably greater.

As the reader advances he cannot fail to notice that I have drawn all the material for this paper from three

NOTE.—Readers of this Review are reminded that the Society for the Propagation of the Gospel in Foreign Parts, under whose auspices it is published, is not prepared to endorse the particular views expressed by the several contributors to its pages.

or four experiences only, viz., work in a plague-stricken village, work in a segregation-camp, the conversion of a Rajput boy, etc. I have not chosen these to show my ordinary work, but to show what can be done, and to indicate the line of work to which we hope to confine ourselves in the future with its potentialities. My object in thus treating a few events in detail has been to show how a certain form of work and attitude of mind and heart appeal to the Oriental. It might have been more interesting to touch lightly upon a larger number of subjects, but this would not have assisted me in my effort to give an idea of the mission of the Friar and the doors which are open to him. This is the object of the paper. The story of Brother Sundar Singh has been inserted to show how admirably the Indian character is fitted for such a service.

I did not enter upon the life of a Friar with the idea that it might be the solution of any of our difficulties in the Indian Mission-field. The desire to imitate Christ and to suffer some few of the hardships undergone by Him mainly influenced me to take the step. Indeed, I had been a Religious for some months before it began to dawn upon me that God might be leading me in that road for the express purpose of showing His servants in the Mission-field how a difficulty could be overcome and His work made more perfectly to glorify His name.

That this was His purpose I am now absolutely certain. When I entered upon my vocation I was only obeying an irresistible call. For more than a year I had been on the point of taking the step, but had been hindered by illness and various other causes. At last the way was opened, and I was able to carry out my purpose. It did not occur to me then that there might be any relation between what I was doing and the Mission problem. In fact, I expected to be considered unbalanced, and to become the object of people's pity or the butt of their ridicule. Only later, when I saw how a thousand doors which had remained closed to me as a Sahib opened gladly before me as a poor Religious, did I realise that God had a place for the Friar to fill in Mission work.

It may seem curious to some that I chose to enter upon the Friar's life when seeking a way to imitate our Lord. It

was because Jesus has always seemed to me to be the perfect Friar. For the Friar, as the blessed St. Francis conceived him, was one who tried to conform his life in all particulars to the life of Jesus. He was not a monk, dwelling apart from the world, but a brother of men and dwelling among them. He came "not to be ministered to but to minister," as his Master had done before him; hence his life was one of service. He did not necessarily bind himself with the three vows in order to mortify his flesh or to raise a wall of separation between himself and the world, but rather because marriage, wealth, and independence were none of them factors in the life of Him whom he sought to follow. He strove to attain to the devotion, love, and humble self-abnegation of Jesus, and he aimed at an implicit obedience to His commands. The result was that he could glory in hardships and rejoice when men despised him and set him at naught, for he felt himself to be a partaker in the service and cross of his Lord. He learned to bless those who cursed and slandered him, to pray from his heart for those who persecuted him, to serve with humble joy the lowest and vilest of men, for life was Christ to him, and death was gain. His home was in the dark and sorrowful places of the earth. There he sought to shine for his Master as a light in the midst of the gloom. The leper, the plague-stricken, and the heavy-laden knew and loved him. The hardened heart of the sinner was touched by his meek and holy devotion. In short, at all times and upon all occasions the true Friar made it his aim to live Jesus and keep his memory fresh among men; hence his life was an ever-present sermon upon the love and life of Christ. This is the life of the Friar who has been true to the ideal of St. Francis; and the man who enters upon such a life is a Friar, whatever he may choose to call himself, for he has become in the strictest sense of the word a brother of his fellow-men. It was this ideal which aroused in me the longing to give up the world.

It would be useless to speak of the various circumstances which led up to this decision, or of the misunderstandings and prejudice aroused when I made my purpose known. Everything unusual must at first arouse prejudice. In August 1906, if I remember rightly, I distributed what

things I possessed among the people who needed them, and, after three days spent alone in prayer, assumed the Friar's robe and the obligations of a Friar's life as I understood them and as I have attempted to picture them above. From then I have been trying, though not very successfully, to live up to this ideal.

I have not been always true to it, and have been making blunders continually; nevertheless, God has given so many opportunities of service and showed me so many openings which could be taken advantage of, were there but men to enter in, that I know that His blessing is upon the work.

In the place where I distributed my things and bound myself, work had been going on for about sixty years. During the last twenty years there had been one or two conversions at the most, and these had been from the outcaste class. I have often heard the neighbourhood spoken of as "Gospel hardened." The Gospel had been preached for years in the mission schools and surrounding villages without kindling love for Christ, so far as is known, in a single heart. During the days of my retreat, after the distribution of things mentioned above, a boy of very high caste decided to come to Christ. He was what is called a Rajput. The word means "king's son," and the caste is the proudest and, after the Brahmans, the highest in India. For six months he lived in the midst of his people, fearlessly asserting his intention to become a Christian. He endured every kind of insult and even blows for his Master's sake, his father swearing to shoot him if he should break his caste, and thus bring disgrace upon his family. At length matters came to a climax. His life was in danger, and one winter night he and I were forced to escape from the place. The journey was not one soon to be forgotten. We continued to walk all night, and the next day, some time after noon, arrived in Simla, having covered over fifty miles of mountain-road in the course of our march. The next day we reached the plains and I put the lad in a school where he was able to continue his studies. He made splendid progress in every way, and after several weeks was baptized. Last summer he revisited his people with me and there during his stay

continued to witness fearlessly for his Lord. I have known this lad intimately both as a Christian and a Hindoo, and can testify to the wonderful change which has come over him since he accepted Christ and took up his cross. The last four months have been particularly remarkable in this respect. He has come to have a deep feeling of personal responsibility to God for the proper use of his life. One seldom sees so much self-control and such earnest purpose in a lad of his years.

I have enlarged upon his case as he is the first and, so far as one can see, the best gift which God has yet given us. One needs but to know him in order to love him and to respect his earnest spirit, high ideals, and staunch patriotism. Wherever he goes he makes friends, and we hope that he will do a fine and useful work for Christ in India.

Some weeks after I had changed my life, an Indian Christian was moved to join me. He was a convert from the Sikhs and had been travelling about the country as a Christian Sadhu (holy man) for more than a year before he took the vows and put on the robe of a Friar. At a later date I hope to write an account of him and the work he has done, so will not at present enter upon the subject. When my work took me to the plains, he remained in charge of our interests up in the mountains, and laboured so faithfully and with such effect that all were astonished. His work has been far better than my own, and although he is scarcely more than a boy he has suffered hunger, cold, sickness, and even imprisonment for his Master.

Before leaving him, I will tell of one thing which illustrates his saintly spirit and his fitness for the Friar's life. We had been some hundreds of miles back into the interior, and had been forced to pass through some very unhealthy country. Sundar Singh was attacked by fever day after day, and also by acute indigestion. At length one night as we were trudging alone he became so bad that he could no longer walk and fell almost fainting on the road. Our way ran through the mountains and there was a bank by the side of it. To this I dragged him and set him against it in such a way that his head might be higher than his feet. He was trembling with the chill

which precedes the fever, and his face was drawn with the pain caused by his stomach trouble. I was anxious because we were alone and on foot and the weather was very cold. Bending close to his ear I asked him how he was feeling. I knew that he would never complain, but I was unprepared for the answer which I received. He opened his eyes and smiled absently, then in a voice almost too low to be heard said, "I am very happy: how sweet it is to suffer for His sake!" This spirit is the key-note of his life and the dominating influence in all he does.

At the end of October or beginning of November the plague begins to do its work, and goes on extending its ravages until the heat of May again decreases its power. In the Punjab the mortality for the last few years has been tremendous, and there are many towns and villages where nearly half the population has been swept away. The Government has made every effort to check it, but without much success, for the people will rarely co-operate with health officers in their attempts to stamp it out. Their attitude is largely due to ignorance, and to the feelings of suspicion which they almost universally entertain towards foreigners. In many sections of the country the report has been spread, and believed, that the plague is caused by Government. It is said that men are sent by the authorities to put certain medicines in the village wells which cause the people to become infected with the plague, and that this is a method which the Government is adopting in order to reduce the surplus population of India. This report, spread by certain agitators, has caused the people to look very suspiciously upon all attempts to relieve them, and, in many cases, openly to refuse the assistance offered by Government.

When things were thus last spring it seemed that something might be accomplished if I were to go into one of the infected villages and there try to help the people. So I took a blanket, a little water-vessel called a *lota*, a few medicines and my Greek New Testament, and started out to look for the proper village. I slept for the night under a tree in a field, and in the morning started across country, asking those whom I met to tell me where the plague was thought to be worst. At length I came to a village

which seemed to answer my requirements. In two years nearly half the people had died. Most of those who remained were living in huts outside the walls, fearing to enter the gates of the place. Numbers were lying sick and some were dying every day.

I did not go directly to them, but spreading my blanket on the ground beneath a banyan tree got out my New Testament and began to read to myself. It is almost always better to let people come to you than to go to them. At last the headmen of the village and a number of others came over to ask what I wanted and to inquire who I was. I told them that I was a "*bhagat*" (a person who devotes his life to religious exercises), and that I lived, as a rule, up in the mountains, but having heard that so many were dying my heart had been filled with pity. I had come, therefore, desiring to serve them, and had brought with me certain drugs which might be able to cure them. "Nevertheless," I explained, "God cures whom He wills; we can only test the medicines, and then accept what He may give."

At first they seemed inclined to refuse my offer, but after some discussion told me that they had no objection to my trying my drugs upon the sick *Chamars* (one of the lowest castes of the Hindoos), then if none of these were injured by the drugs they would, perhaps, let me treat some of themselves. "And where will you lodge?" they asked. I assured them that I was quite comfortable under the tree beneath which I was then sitting, and would lodge there if they had no objection. "And food?" they inquired. "God can provide food," I replied. So they let me stay.

Leaving my New Testament and blanket beneath the tree I went into the quarters of the low-castes to see the sick, and after finding out their condition, and when I had made friends with them, I started trying to serve them. Towards evening one of the headmen came over to the *Chamars'* quarter and shouted for me to come to him. I obeyed. When I arrived at the place where he stood he looked contemptuously at me and ordered me to follow him. Wondering what this change of manner could mean, I obeyed him. When we arrived at his booth a

large number of men assembled, and some began to laugh boisterously and others to sneer at me. This seemed very strange, for Hindoos are, as a rule, most courteous. Someone called out, "Get him something to eat." Others replied, "No, let him eat with the sweepers." At last, however, they brought a filthy old brass dish and, throwing it at my feet, ordered me to wash it at the pond near by. Much puzzled at this conduct, I took up the plate and in silence went to obey them. When I had brought it back they threw some stale food into it and ordered me to eat. I did so, while they stood about and stared at me. After I had eaten and washed the dish the headmen sat down to smoke their pipes, reclining at ease upon cane chairs and upon beds, while I sat near them on the ground.

They kept this treatment up for about three days, during which time they seemed to enjoy nothing quite so much as insulting me and ordering me about. Had not my aim been the imitation of Jesus, I should most certainly have left them and tried to find some place where they would treat me more politely. But the thought that He had been misunderstood, and set at naught and spat upon, always held me back and filled me with the desire to imitate his gentleness and patience. So I stayed and continued to work for the sick *Chamars*.

Among the principal men of the place was one Daya Singh, a Sikh. When the people came to question me as I sat under the banyan-tree he was among them. Of all those who seemed to take a pleasure in imposing upon me this man was probably the worst. One evening—it was the third day, I think—he called me to him as I was returning to my home beneath the tree. As soon as I approached he began in his customary way to order me about and sneer at me, watching me closely all the while. I did what he bade me in silence, and when he asked me some questions tried to answer as humbly and gently as I thought Christ would have done. At last he ordered me sharply to go over to my tree. I started to do so, but had hardly gone ten paces when he overtook me, pulled off his turban, and laying it on my feet, bowed almost to the ground before me, exclaiming at the same time, "Maharaj,"

which means "great king," and is the title by which *bhagats* are commonly addressed in Northern India. Then he walked over to the tree with me, explaining the while how the villagers had not believed that there could be *bhagats* among the foreigners, and how they had resolved to test me. "Now," he concluded, "I know that you are truly a *bhagat* of God, for you are gentle, and when men insult you, you do not become angered. Moreover, you love everyone, even the low castes and the children, and speak mildly to those who torment you. Thus did Guru Nanak Dev and Raja Gopi Chand, and by this sign all *bhagats* may be known."

This is the substance of what he said, and from that time the attitude of the people became absolutely changed. One after another came to make friends with me, and every evening when work in the fields was finished, men brought their hookas (the Indian pipe) to my banyan tree, where we sat and talked for hours, while the children listened or played about.

They no longer gave me stale food in battered vessels, but every old lady in the place vied with her neighbour in preparing good things for me. Wherever I went it was "Salam Baba (Father) will you have some milk or buttermilk?" or "Salam Maharaj, can I not cook something for you?" They called me in to visit their sick, and obeyed all my directions implicitly. On one occasion they got me to undertake the treatment of a sick cow.

One night there was an occurrence which drew me even nearer to them. Some time after midnight I was awakened by a Sikh who urged me to follow him at once. He conducted me to a booth beside one of the gates of the village where a group of people were gathered together. One of them held a baby in his arms; the child had been playing about some hours previously, and, finding some opium, had swallowed it. He was breathing painfully when I arrived, and moaning with every breath. An old white-haired grandfather held the child, and the mother knelt beside it and kept trying to attract its attention by calling "Ghulu, Ghulu, speak to me. Don't you know me, Ghulu?" I shall never forget the note of strained anxiety in her voice—it was her first baby, and the only little one

in the family. We laboured for a long while—hours it seemed—doing whatever we could for it, but as the poison had been working for several hours before anyone suspected that the child had taken it, we were unable to overcome its effects. Suddenly the baby gave a cry, his head dropped back, his body relaxed, and almost before we realised it he was gone. The whole affair completely upset me. I do not believe anything can be more pitiful to witness than a sturdy baby boy fighting a losing battle against poison, with his mother looking on. I did not think of the others at the time, but later I learned that they were very much touched by my grief. This incident made them feel that I was not merely serving them to win "merit," but that I really loved them. As soon as the Indian becomes absolutely certain that we love him with a true love, he will return it with interest. The Friar, living as he does in such close contact with the people, has many opportunities of showing the depth of his love which are denied to other people.

It was not long before the villagers began to call me *their bhagat*, and to guard and take care of me as they would have guarded one of their own children. Some bad characters from among the Mohammedans, thinking, from some alms which I had distributed, that I carried money about me, determined to waylay me. My Sikh friends got wind of this, and after that never let me go anywhere by night alone. They made me promise to tell them when I wished to visit any place by night, and always sent one of their number with me.

The report of my work soon spread, and men from the surrounding villages began to visit me. Our nightly group about the banyan tree was often greatly enlarged in this way. These in turn told their friends, and not many days had elapsed before I received entreaties for help from other villages where the plague was bad. I explained to those who were sent to me that my work in the village where I was had not yet been completed, but that if I should get the opportunity I would be glad to come to them.

I was not able to do this, however, as the sudden illness of one dependent upon me made it necessary for me to go to the hills. Those who lived in the place where

I had been labouring did not wish me to leave them. They offered to build me a little house beside a well near the village if I would stay, assuring me at the same time that I would never lack food or the other necessaries of life. I explained to them that I could not always stay in one place, but was under obligations to remain only as long as I could be useful. When they saw that I was determined to go they begged me to take something with me. I told them that, although I had been willing to take my daily food when they offered it to me, I could take absolutely nothing else. Finally, when I went away, five of them accompanied me on foot to the station, eight miles away, and there insisted upon buying my railroad ticket for me.

Just before starting for Europe I visited this village again and met with an enthusiastic reception. All the men, women, and children assembled at the house of the Sikh with whom I was staying, as soon as they heard of my arrival. Never in my own land have I met with a warmer reception. The plague being over for the year the people were back in their houses again, and all the old ladies insisted upon taking me round to see their houses. Several who had persons ill in their families brought me to see them, and wherever we went the children welcomed me as an old friend. I had great trouble in getting away, as they insisted that I must not leave them for at least ten days. At last, when they saw that I could not remain, a crowd of them accompanied me to the road, and the last words which I heard shouted across the fields were: "Don't forget to write when you reach home. Be sure to write, and be sure to come back." Three or four days ago, when I arrived at my home, I found two letters from these people awaiting me.

I have given a full account of work in this village, because by so doing I can best show the door of opportunity open to those who will take advantage of it. This is but one of many villages, and, so far as the Punjab is concerned, the same work will produce the same results in all of them. It is especially worthy of remark that my stay there was during the time of great unrest last spring, when the feelings of the people against the foreigners were especially bitter.

The above work was carried on among illiterate farmers; I shall now give an instance to show how the educated classes are affected. Shortly before leaving India, while stopping in Lahore, I learned that one of the College boys had been stricken down with small-pox. The College authorities were at a loss to know what to do for him, so I offered to stay and nurse him. At first we were put in a separate wing of the College, and orders were issued that none of the students should visit us. Even this arrangement did not meet with the approval of the Government Health Officer, and we were removed to the segregation camp outside the city, and lodged in a hut there made of bamboo-sticks covered with rushes.

At first I arranged to have my food cooked by the people in charge of the place, but I had not been there two days before some of my Sikh friends—students in the College—found me out. They insisted upon cancelling the arrangement which I had made for food, and during the three weeks or more that I was detained there brought me food morning and night from their own table. The camp was more than a mile from their College. In addition to this they purchased mattings to make me more comfortable, and to fit up a vacant hut where we might sit and chat.

They rarely came alone, often bringing as many as six or eight friends with them, and in time it became the custom for quite a number to drop in after supper to sit and talk. There were no religious meetings, as I had made it a rule never to talk of Christ unless questioned about Him. We talked on the subjects which interested us most, yet hardly a night passed when the Master did not have a place—often a large place—in the conversation.

One needs but to know these educated young Indians intimately in order to love them. Few foreigners have ever come to know them thus; they therefore find it difficult to love them as they would their own countrymen. The Friar has more opportunity of getting into close touch with the Indians than do other Europeans, as he is more easy to approach, and does not stand in the position of superior to those with whom he comes in contact. More-

over, his mode of living is strictly in accord with their ideas of what is proper for a man devoted to the service of God, while all other forms of work have so much that is Western about them that they are apt to arouse the prejudices of the people—especially at a time when all non-Indian things are looked upon with such disfavour. I have only been living this life for about a year and a half, yet I can bear witness to the great change it has wrought in my relations with the people. Formerly I could see the faults of the Indians and a few of their virtues, now I know more of their faults, to be sure, but I have had an opportunity to see the good in them in a manner which would probably have been impossible had I not become a Friar. The result is that I am thankful for the privilege of serving them, and number some of my best and most intimate friends among them.

The Indian has an ideal, and it is a very high one. To be sure it differs from our own, just as the Oriental temperament differs from our temperament. Yet, although they have a lòfty and noble ideal, there are very few who even try to live up to it. The reason for this is that they do not consider it possible of attainment, hence they draw a clear line between what they ought to do and what they can do. In India, therefore, our mission is not to present to the people an ideal, but to convince them that they can attain to their own ideal, and that the way to do this is Christ. There is no country in the world where there is such a deep realisation of the superiority of the Spiritual over the Material, and when India once becomes convinced that spiritual perfection is within the reach of every man it will astonish the world. The ideal of the East and the ideal set before men by Christ are in all main points identical, hence the Friar's greatest privilege is so to live Christ before men that the people of India, seeing the beauty of this life, may become convinced that spiritual perfection is a possibility to the Christians if to no one else. When they have realised this we shall not need to implore them to come to the Master.

I was only in that segregation camp for three weeks, yet during that time I was visited by Hindus, Sikhs, Mohammedans, Hindu *bhagats*, and even members of the

Arya Samaj. They did not come because they knew me, but because what I was doing appealed to them. Even the members of the Arya Samaj, who are the most bitter enemies of Christianity, have always given me their friendship and the work which I have undertaken their warmest approval. This is the more remarkable when one considers that the tendency among Indians during the last two years has been to condemn unhesitatingly everything which is not Indian.

The kindness and friendly courtesy of Indians was not confined to those periods when I was engaged in some definite service as above. Wherever I went I found friends. During the last few months of my stay in the country I was constantly receiving invitations from those whom I met on the train or in other places to visit them. In my note-book at present are the addresses of a number of men who have made me promise to come and stay with them for a few days at the first opportunity. On a number of occasions I have accepted such invitations and have always been treated most kindly.

Since I became a Friar I have come into close touch with many of those Indians who are, as a rule, most difficult of access, and have been in houses where no other European has ever set foot. In the mountains I have myself entertained Hindu friends—Brahmans, Rajputs, and Kanaits—for several days. Of course, a Hindu was called in to cook for them, but the fact that they should enjoy visiting me is enough to show that more or less brotherly relations had been established. In short, that barrier which all earnest missionaries in India keenly feel, and which was formerly my despair, has been removed for me since I became a Friar.

I have occasionally met with opposition and often with ridicule. It would have been strange had this not been so, and one of the greatest fields of opportunity would have been lacking for the display of forbearance and patient love. There is nothing which so kindles the admiration of the thoughtful Indian as that love which "suffereth long and is kind." Patient humility in the face of domineering arrogance will secure a hearing in India where everything else fails, and the Friar, by strictly

obeying the Master's directions in Matt. v. 39–44, can make all opposition work together for the glory of God.

In the foregoing paragraphs I have attempted to give an idea of the opportunities for service which may be enjoyed by the Friar in India. What I say is not theory, but based upon personal experience. It is by service and self-sacrifice that we shall win the hearts of our Indian brothers. The plague furnishes an open door. If we take advantage of it we can demonstrate our love by our devotion in helping those who are stricken. Each of the pest camps presents an opportunity. We must prove ourselves worthy of India's trust and love if we really desire to win them. Famine, small-pox, plague, cholera, and leprosy bring with them chances for noble service. Work among the lepers presents a wonderful field for the presentation of Christ-like devotion. I am well acquainted with this, as I lived at a leper asylum for many months taking care of the lepers and dressing their ulcers. When we do this work there is no need of preaching—our actions preach. And to all questions as to why we do it we need only reply, "The love of Christ constraineth us." When we can once demonstrate to India the reality and disinterestedness of this love she will not wait for us to call her to the Master.

Before bringing this paper to a close there are a number of points upon which I desire to touch. The first of them is the question of *health*. I have been told over and over again since I entered upon this work that I could not stand the hardships which it entailed. People have several times assured me that I should not live the year through. My only answer can be that this has not been my experience. Before going to India I was not strong; indeed, it was considered questionable whether I could live in the Indian climate even under ordinary conditions. After going to India, but before taking up this work, I had a very bad attack of typhoid fever, with relapses. The doctors—there were two of them—ordered me home and assured me that I would be dead within fourteen months if I did not obey them. Feeling that I could not leave the work, I remained, and yet I lived and have been stronger ever since. As a matter of fact, it

seems to me that we are apt to conclude that many things are impossible before we have even tested their possibility. The man who suffers against his will speedily becomes a physical wreck; but if he suffers of his own free will, impelled to do so by his ideal, there is hardly any limit to his powers of endurance. This I have seen in Brother Sundar Singh and in Hindu *bhagats*, and know from what I have myself undergone. The ideal makes the suffering entailed by living up to it a privilege. At home I was placed by my doctor on a diet-list, but as a Friar I have often eaten food which some Indians are afraid to touch. There were princes and noblemen among the early Franciscans—men who had been brought up in luxury—yet they lived by begging scraps from door to door. If they were able to endure such hardships, why may not we? If the work is not according to the will of God, we should none of us undertake it; but, if He wills that such a work be done, it is foolish to question its possibility. A man's strength is commensurate with the work God gives him to do and his purpose and enthusiasm in undertaking it.

The second point concerns the relation which such work bears to other forms of Mission work in India. Briefly, the Friar's work should supplement the work already existing and should render it less difficult. In so far as it fails to do this it fails in its purpose. There are those who are apt to blame the missionaries and their methods for the distressing lack of ideal, enthusiasm, and spiritual power in the body general of the Indian Church. This does not seem to me justifiable. The work as we find it is the logical development of early labours wisely begun, and should we do away with any of it we would be lessening the efficiency of our work as a whole. As I understand it, the work of the Missions in India is all needed, but it is not all that is needed. The unsatisfactory spiritual results in the Primitive Indian Church are not the result of Mission work carried out upon wrong lines, but rather the consequence of an incomplete presentation of Christianity. The thing which is lacking I believe to be the vision of the homeless, suffering, serving Jesus, the Jesus who came to serve and laid down His

life for the sheep. Doubtless the early work more or less presented Christ in this aspect, for the first missionaries had to labour in the face of Government opposition and against many opposing forces now unknown. But as years have gone by this feature of the life of Christ has had fewer and fewer opportunities of showing itself. The missionaries meet with little or none of the opposition that would give them the chance to display that patience and peace in suffering and danger which would most touch the heart of the Indian. They have been given another work and another aspect of Christ's message to present. Their work too is absolutely necessary, and without it the mission of the Friar would be of but little use to the world. They cannot live the life of literal imitation; the work which God has given them makes this impossible. The work which has been entrusted to them is that of developing the members of the Church by the aid of the Holy Spirit, for this reason they are set in authority and are given the control of great institutions. On the other hand, the mission of the Friars is to inspire—not to develop. Their part is to live Christ so literally before the Church and the world that both may become conscious of Him. The Church is lacking in ideal and devotion, the Friars must, therefore, live lives of such heroism and devoted service in the face of every danger that the Church may be fired by their example, as spiritually-deadened Europe was in the days of St. Francis and his companions. The non-Christian world must be taught that the joy of the Christian does not depend upon earthly possessions, by seeing a body of men who possess none of those things which the world deems essential to happiness, and who yet are happier than the people of the world. Their admiration must be kindled by seeing men who go where others fear to go, take care of those whom others fear to approach, serve those whom others despise, and do all this for the love of Christ. If such a body of men were to act in this way, none would be so quick to cast themselves at the Master's feet as the people of India, and the high-castes would lead the way. When such a body of men comes, inspired by the example of the Friars, the work of other missionaries will begin. It will fall to them to help and lead on to

perfection those whom the example of their brothers has inspired. Thus one form of work will supplement the other, and neither will be complete without the other.

Until November 1907 only Sundar Singh and I had been engaged in this work. It was too great an undertaking for two men, but we felt convinced that, if carried on properly and by sufficient numbers, it would have far-reaching results. It was, therefore, decided that I should go back to my home for a few months to appeal for men. So I am in America, and this paper is in THE EAST AND THE WEST. Men are needed who will give their lives to this work. Their lives will count; I speak not from theory, but in the light of experience. Most non-Christian Indians are unable to believe in the disinterestedness of our missionaries, and are inclined to look at their labours as the fruit of some Government policy. Hence men are needed who will take their hearts by storm, and force them to admit the great and disinterested love of the Christians by the magnitude of their self-sacrifice and the Christliness of their labours. Men are needed who will be willing to deny themselves completely and live the roughest of lives under the most trying circumstances for Christ's sake.

It would be out of place to speak in detail here of plans. An Order is needed on the general outlines of the Fratres Minores of St. Francis, having as its aims the imitation o Jesus in the service of the sick, and taking as its field th plague and cholera-infected areas, the segregation camp leper asylums, etc., of India. It should differ from th above Order in not being mendicant, but should recei food when willingly offered. Such an Order we are tryi to form.

In conclusion, I would point out some advantages c nected with a work of this kind: —

1. The novices would be trained on the field, and wc be put in touch with the people while they were still receptive age.

2. The expenses incurred would be insignificant.

3. The appeal thus made would be one which people could understand.

I finish in haste that the paper may catch the stea

SAMUEL E. STOKES, J

"COMITY OF MISSIONS." II. CHINA.

In the October number of the EAST AND THE WEST appeared a paper from the pen of Bishop Alan Gibson under the title "Comity of Missions," to which the present writer would have added "I. South Africa." Not that the "Comity of Missions" is one thing in South Africa and another thing in China; but that the paper was based exclusively on South African experience. It is much to be hoped that, as Bishop Gibson himself suggests, several more papers on the same subject may be contributed, based on experience elsewhere.

The subject of "Comity and Federation" was one of those which was set before the Centenary Conference held in Shanghai in May 1907. It is to be hoped that a review of the proceedings of that great conference will appear in the pages of the EAST AND THE WEST from the pen of one who bore a leading part in it. But it may not be redundant to attempt a brief survey of the tone of the conference, as regards the particular subject of comity of Missions, and to consider how far the conference resolutions bearing upon this subject could appeal to English Churchmen throughout the world. Before proceeding to quote the resolutions in detail, one or two remarks should be made, partly to show the conditions under which they were passed; partly to draw attention to certain characteristics of the conference phraseology.

The "Centenary Conference" in the words of one of its own resolutions represented "all Protestant Missions at present working in China;" in the words of its Memorial to the Home Churches, it represented all "the reformed churches" which are at work in China. It included therefore representatives of the Anglican Missions, both English and American. It met to consider the problems of the

future in the light of the experience of the past hundred years, since Robert Morrison first landed in China. It was thought that it would help to promote definiteness if a series of resolutions were drawn up by the committee in charge of each subject, and if such resolutions were to be recommended to the members of the conference by the chairman or other members of those committees, and after discussion and slight emendation should be passed unanimously.

We are not concerned at this point to discuss how far the representatives of the Anglican Missions were justified in taking part in such a conference. What calls for notice, is *the obvious restrictions which the methods adopted by the conference imposed upon its members.*

There lies before the writer the official copy of the resolutions as passed. Those which affect our present subject more especially are the resolutions on "The Chinese Church" and those on "Comity and Federation." The former occupy five pages, the latter two pages, of an octavo pamphlet; the former number ten, the latter eight, with abundant sub-divisions. The time allotted for discussion —after deducting the official speeches introducing th resolutions—was about three hours in each case; much it was naturally taken up with verbal criticism. Th result was that, *in a great many cases*, resolutions we recorded as passed which by no means secured unanimo support. Sometimes objectors gave utterance to th objections and then abstained from voting; sometir a compromise was arrived at, for which they vo reluctantly. But two ruling forces were at work throu out: one, the desire to preserve as far as possible appearance of unanimity; the other, the apparent oblig to pass the resolutions brought forward, or somet like them.

It is not unlikely that the latter of these force felt to be irksome at times by all sections of the c ence. Certainly, to many who were present, the l the verbosity, and the detail of the resolutions pre for unanimous acceptance by a large and heterog body such as the conference, seemed the gravest n of a generally well-managed meeting.

There is one other point to which attention must be drawn at the outset. The conference spent its first day's sessions discussing "The Chinese Church." This is incidentally defined in the first resolution under that head as "God's Church in connection with the Protestant Missions in China." Two lines below occurs "the Chinese Protestant Church"; and a few lines further on "to all members of the Church in China." Similarly the third resolution states that "we desire to plant one *Church* under the sole control of our Lord Jesus Christ . . . while freely communicating to this *Church* the knowledge of truth and the rich historical experience to which the older *Churches* have attained, we fully recognise the liberty in Christ of the *Churches* in China planted by means of the Missions and *Churches* which we represent. . . ."

There is the same (perhaps inevitable) confusion, or double use, of terms in the "Memorial to the Home *Churches*" drawn up by the conference, which speaks of the "Church" and the "Churches" at home, and of the "Churches" and the "Church" in China.

We are far from complaining of this; we regard it as inevitable in any conference composed of such elements and yet imbued with such great ideals. But it needs to be borne in mind when we consider the meaning of the resolutions and the fact that the representatives of the Anglican communion voted for those resolutions. Some of the criticisms of the conference's work which have reached the writer have gone very wide of the mark through misunderstanding this point.

Before we consider the attitude of the conference towards the question of "Comity," it may be well to remind ourselves of some of the points made in Bishop Gibson's article. Bishop Gibson regards it as quite possible that "without any surrender of principle . . . we might be enabled to (i) avoid overlapping with the terrible waste it entails; (ii) maintain that discipline which is absolutely essential alike for the welfare of the individual and of the communion as a whole; and (iii) eradicate bitterness and actual hatred among Christians themselves." He suggests as a means to these ends "mutual con-

ference" for "practical purposes," especially to consider "the question of the comity of Missions." He believes that, as a result of such conference, it might be possible to establish "a common system of discipline" to a considerable extent, though probably not an entire agreement. He believes that on the subject of overlapping etc. such a conference might pass such a resolution as this: "*Where work is to be undertaken among heathen, missionaries shall not, without urgent cause, begin new operations in a locality where other Christians are already in the field*"; and again, "*It is no breach of Christian courtesy for a missionary to follow up his own people.*" To the latter he would add as a rider: "*Where Christians are followed up by their missionaries, as far as possible no actual station shall be formed in close proximity to one already in existence.*"

On the subject of the transference of Christians from one body to another, he suggests as possible such guarded resolutions as the following: "*Missionaries shall not deliberately proselytise among Christians.*" "*It is no breach of Christian courtesy for a missionary to use every righ and fair effort to retain his own members; nor is it an breach of Christian courtesy for a missionary to recei into the communion to which he belongs members of oth denominations*"; adding as a rider of primary importan "*In all such cases, certificate of ecclesiastical status a character, or letters testimonial, shall be demanded on one side and given on the other.*"

We have quoted thus much of the Bishop's ar because we think it will serve as a foil to set off quotations we are about to give from the resolution the China Centenary Conference. The Bishop sug "mutual conference." In China (as in India and where) we have had such conference, and that on a large scale. We can study the results as express resolutions; and we can at least form opinions whether it is worth while for Anglican Christians t part in such conferences, or whether doing so is a m

In the Shanghai conference "Comity" appe a part of one of the subjects, the other and predominant partner being "Federation." Thi

question had been the *raison d'être* of a small committee of Peking missionaries, which really did its work under the vigorous pressure of one enthusiastic Free Churchman, Dr. Thomas Cochrane, M.B., of the L.M.S. At the risk of seeming discursive, it may be worth while to say something about the work of what is known in China as the "Peking Committee on Federation," of which Dr. Cochrane was the chairman. It embraced originally two Congregationalists (English and American), one Methodist, one Presbyterian, and one Anglican. It took steps to find out the views of all the Missions, and, in some cases, of most of the missionaries, working in China, on on such points as the desirability of common terms for God and the Holy Spirit, and for churches and preaching chapels; the possibility of a union hymn-book; and the expediency of some form of federation of Missions. The Anglican member of the committee never found any reason to regret having taken part in its deliberations, but rather the contrary; and if the committee did not itself effect a great deal, it paved the way for what might have proved, and still may prove, large developments. It discovered and made public the interesting fact that on the long-vexed "Term" question there is now something very near unanimity amongst the foreign missionary bodies; so much so that the Bible Societies will probably cease to print alternative terms as hitherto. It has produced a small and tentative edition of a nucleus of common hymns; and it carried through, in September 1905, a federation conference in Peking attended by a good many representatives from places as distant as Shansi and Hongkong.

In the opinion of the present writer its real opportunity for doing more was forfeited by the attempt to do too much. Its ideas of federation, or at least those put forth in its name, were too elaborate and too advanced, to secure acceptance, and it was not content with such cautious findings as Bishop Gibson suggests. However, it effected the consideration of the subject as a practical question by the Shanghai Centenary Conference of 1907; and a committee of that conference was formed to draw up a report and resolutions to be submitted to the conference itself.

It would be natural at this point to review the resolutions on this subject which were carried at the Centenary Conference; but the procedure of the conference itself necessitates another digression. The subject of "Comity and Federation" was put down for one of the closing sessions, the subject of "The Chinese Church" for the first day. When the resolutions on this latter point were published, many of those attending the conference rubbed their eyes and wondered who was responsible for taking nearly all the wind out of the sails of the federation committee. Whatever the cause, the resolutions *in re* "The Chinese Church" are so bound up with our subject that we must consider them first, before we pass on to those of the committee on "Comity and Federation."

Space forbids us to do more than summarise them very briefly indeed. (They cover, as has been said, five octavo pages.) Dr. J. C. Gibson, D.D., of the English Presbyterian Mission in Swatow, was the chairman of the committee, and really the author of the resolutions. The dominant idea set forth in them is that of the oneness of all Protestant (*i.e.* exclusive of Roman Catholic) Mission work. The work of the Greek Church of Russia in the North is at present hardly known outside Peking. The resolutions speak of "the Church in China"; they seek to minimise the effects of such differences as exist by dwelling on the large amount of agreement which really obtains amongst us; they would limit our "differences" mainly to "methods of administration and Church government"; insist on "our real unity in our common witness to the Gospel of the grace of God." Again, we are urged to desire "*to plant one Church*" in China, to be as far as possible set free from all control by members of "Churches" in foreign lands (*i.e.* foreign missionaries); this ideal is urged upon "the Home Churches" for their acceptance. The fifth and sixth resolutions are particularly germane to our subject. The first great step towards unity is set forth as "the uniting of the Churches planted in China by different Missions of the same ecclesiastical order," and a committee consisting of eight committees each representing one ecclesiastical order (as far as possible) is appointed "to further and *co-o*

all such action." It is "the earnest hope of this Conference" that these Chinese bodies (of different ecclesiastical orders) "*may from the first prepare to unite with each other in the closest practicable bonds of Christian fellowship, either in organic ecclesiastical union or in a free federation*" as God shall guide them.

If the ideal set forth was a bold one under existing conditions, no one can question the wise statesmanship of the practical step suggested. Dr. Gibson avoided the mistake of the Peking Committee; he did not try to effect too much, but contented himself with a really practical proposal. On the other hand, he plunged the conference into a veritable vortex by his attempt to define the limits of doctrinal agreement in his second resolution. Churchmen, and many others, would take exception to any limiting of our differences simply to "methods of administration and Church government." But this part was carefully worded, and might have passed very easily; but when it came to a "unanimous and cordial" declaration that this conference holds, etc., it was inevitable that the really strong doctrinal divergencies which exist should make themselves felt. The debate was intensely interesting—the word "Catholic," though finally expunged found many unexpected defenders. The attitude of the leader of the great China Inland Mission was a revelation in itself; and the credit of healing a threatened breach of comity, not to say of charity, on the very threshold of the conference, lay perhaps with the youngest of our Anglican Bishops. But the wording of the resolution as finally passed was far from adequate; and perhaps we may go as far as to say that the whole thing might have been better left alone. It was one more instance of the danger of a "conference" (such as Bishop Gibson rightly recommends) attempting too much.

We must, however, quote the declaration as it stands:

"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis

of Church unity, and *leaves confessional questions for fu sideration*; yet, in view of our knowledge of each other's symbols, history, work, and character, we gladly recognise as *already one body in Christ*, teaching one way of et and calling men into one holy fellowship; and as *one to the great body of doctrine of the Christian faith*; o teaching as to the love of God the Father, God the God the Holy Ghost; in our testimony as to sin and and our homage to the Divine Redeemer of men; o call to the purity of the Christian life, and in our witn splendours of the Christian hope."

Churchmen have been severely criticised for v this resolution; the expressions or words printed italics have been held to be seriously inadequat contrary to the faith we really hold. The prese feels that this is just one of those cases where liminary considerations he set forth need to be mind. He believes that, *as things are*, any att such common declarations should be either altogether, or drawn up so as to leave no doul minds of anyone that they are not the "minimu prepared to accept" but the "extent to which w But he believes no less strongly that *if Churc right* in attending such conferences, they must e erring, on the side of charity rather than of rigi while they may rightly do their best to keep n dispute outside the limits of discussion, they rightly endanger brotherly feeling in order to fulness of their own beliefs *when their loyalty beliefs is not really brought into question at all.*

Let us now turn to the resolutions brought f the committee on Comity and Federation, wh man, Dr. Ament, of Peking, had been a memb Peking Committee, and works under the Americ of Commissioners for Foreign Missions (Congr Eight resolutions were adopted, the last being in to a suggestion made by the Anglican Conferenc April 1907, of which more anon.

This committee contented itself with a lo than Dr. Gibson's, the formation of a "Christia tion of China," rather than the attainment of "th

Church"; and—whether for this reason or from some baneful influence attaching to the word "Federation"—it produced a scheme from which we can hardly hope to see great results. Beginning with a specious preamble about the objects of the proposed federation—"*to foster and encourage the sentiment and practice of union . . .*" and "*to seek through all such effort to hasten the establishment of the kingdom of God in China*"—it proceeded to outline an elaborate scheme of councils for each province or group of provinces and of a National Representative Council for the whole of China, if not for the whole Chinese race. The scheme as presented had laid firm hold of one sound idea, *viz.*: that in all such councils the native Church should be at least as strongly represented as the body of foreign missionaries. But the soundness of this idea, *if* such councils are to exist at all, does not justify calling such councils into existence if they are not wanted. And the whole scheme was vitiated by an attempt to harmonise the idea of representation on an elaborate scale with what was acknowledged to be an essential proviso, that the National Council should be "*a consultative and advisory body only.*"

In other words, the scheme proposes to lay upon the missionaries in China and the Christian churches or groups of converts in China all the burdens of strict and constitutional representation, in order to secure what may be roughly termed "opportunities for mutual conference." It met with no enthusiastic reception at the hands of the Shanghai Conference; and although it is being pushed in North China, it remains to be seen how far it will be really carried into effect elsewhere.

On the other hand, when we turn to the resolution which describes "the work of the federation," we shall see that its objects are not unlike those which Bishop Gibson sets before us in his article on the "Comity of Missions." And it is a real matter for regret that these excellent objects should be in danger of being lost sight of because they have been buried under the gravestone of over-elaborate organisation. These objects are briefly as follows:

(*a*) To encourage everything that will demonstrate the existing essential unity of Christians, especially

opportunities of united prayer and mutual conference.

(*b*) To recommend plans for more efficient and more economical working over the whole field.

(*c*) To promote union in educational work.

(*d*) To encourage conferences on methods of work.

(*e*) "To endeavour to secure harmonious, co-operant, and more effective work throughout the whole Empire."

Underlying these rather redundant headings, we can trace the *desiderata* of the Bishop: (*a*) a remedy for the waste entailed by overlapping; (*b*) the welfare of the whole by harmonious exercise of common discipline; (*c*) a cure for bitterness and hatred amongst Christians. (It is only fair to add that these last terms could only be used, and that not at all generally, of the relations between Protestants and Roman Christians in China; and all consideration of the latter was tabooed by the Shanghai Conference.) Again, the Bishop's remedy lies in mutual conference; the Shanghai resolutions accept the prescription but insist on such a dose of it that it is to be feared that the patient will refuse to take it!

The comparison just instituted suggests a further one: How far is the Mission field in China similar to that in South Africa? We have already intimated, and we gladly lay stress on the fact that we really know next to nothing of rivalry, and practically nothing of "bitterness and hatred" in China, between different bodies of Christians, if we omit consideration of the Roman Missions. But if this removes one strong motive for seeking relief through mutual conference, the reasons that remain are sufficiently weighty in themselves, and actually gain in practical force. On the other hand, Bishop Gibson speaks of cases in Africa where Roman Catholics have shown that they can act with other Christians. We do not know exactly to what he refers; but it lies, alas, outside the realm of present probabilities in China. Protestant missionaries have been accused—with some reason in the past, though a better spirit is struggling to reveal itself to-day—of not counting the Roman Catholics as Christians at all. The latter undoubtedly look askance on all Protestant work; there

are, of course, some marked individual exceptions; and if Protestantism is generally anathema, the Anglican Church is pre-eminently so. In North China, in Shantung, and in Mid-China, to the present writer's knowledge, the language used by Bishop Gibson is hardly too strong to describe the conduct of the Roman Catholics every now and again towards Missions or Christians of the Anglican communion.

The reason probably lies in the widely different political conditions. China is not Japan, still less is it South Africa. It is much more like the Uganda of old days, about which we heard such lamentable reports. The Roman Missions in China have sacrificed much, spiritually, for temporal power, and they are doing the same thing still though under altered conditions. In this respect they stand practically alone; and it makes any question of co-operation or even of conference almost if not wholly impossible, at all events as things are at present.

Two points remain for consideration: the bearing of our experience in China on the remedy of "mutual conference," and the question of the right attitude of the Anglican Missions towards such proposed conferences.

In regard to the first point, the missionary body in China (other than Roman Catholic) is wholly in accord with Bishop Gibson. It acknowledges, with the one great exception already referred to, the evils he deplores, it advocates the same remedy. It has tried, and in the present writer's opinion it has at least to some extent proved the futility of trying, elaborate organisation. It has tried, not only on the large scale of the Centenary Conference but in various parts of the Empire on a smaller scale, and tried with success, less highly-organised conferences. But its experience in these seems to teach *one* or two lessons, which it may not be presumptuous to suggest here. Before such conferences meet great care should be taken not only in regard to subjects of discussion, but still more in regard to any resolutions to be submitted. (This is not said from a purely Anglican standpoint. The Baptists at Shanghai were at least as much "scandalised" as the Anglicans.) The greatest caution is needed in this matter, and the scope of Bishop

Gibson's suggestions is in this respect far wiser than the scope of some of the Shanghai resolutions.

Again, as a matter of policy, we cannot insist too strongly on the statesmanship of Dr. J. C. Gibson's proposals for effective effort towards greater unity. By all means let us sanctify them by the noble ideal he sets before us, but let us at the same time guide our steps on the lines of broad common-sense which he lays down.

In regard to the second point, Bishop Gibson's own view is clear. And apparently it is shared by other South African bishops. It is, we know, shared by many in India, and it is emphatically shared in China by men so different as Bishop Moule, late of Mid-China, a veteran of fifty years' experience, and Bishop Graves of the American Church Mission at Shanghai. The latter was chairman of the executive committee at the Centenary Conference, and his brother American bishop, Bishop Roots, of Hankow, made a great mark at the conference. It would be presumptuous of the present writer to place his own conviction alongside those of the bishops already referred to; but as every little bit of personal experience is a fact of which true science ought to take account, he ventures to give his own. He joined the now defunct Peking Committee in fear and trembling; his conviction of the wisdom of joining it, of the gain to be derived from sharing in its discussions, and (if it may be said quite impersonally) of the gain to those discussions accruing from the fact that they were carried on in the presence of an Anglican Churchman, grew upon him at every meeting at which he was present. It was, it is true, an experience on a small scale; but it sent him to Shanghai in a hopeful frame of mind, and the conviction was deepened again. The Centenary Conference owed a great deal to Bishop Graves, Bishop Roots, Mr. Jackson of Wuchang, and Dr. Hawks Pott of Shanghai, the four most prominent Anglicans. One of the most effective proposals for "demonstrating our essential unity"—though we have not yet seen it actually carried out—was that presented by the Anglican Conference Committee on Unity, to the effect that a form of prayer be drawn up for a blessing on China, its Empire, its Christians, and the unity of the Church in

that land, to be used by every congregation of Christians throughout the country every Sunday.

Nor was the gain all on one side. It was a point of common experience among the representatives of the Anglican communion at the Centenary Conference, that we gained much from being there, from getting into touch with our brethren, from realising more of the oneness of our *work*, from coming there under the influence of the Holy Spirit of God, from the honest endeavour "to keep His unity in the bond of peace."

But this question of the wisdom of Anglicans attending such joint conferences is not merely a question of losses or gains, as these present themselves to different individuals. All of us who have thought much about the matter must have felt that the really constraining motive for taking our part in such conferences is the conviction that God has called the Anglican communion to hold a special place, to undertake a particular rôle, in this work of promoting the unity of Christendom. As Lord William Cecil said, in a sermon preached at Shanghai in May 1907, the task before Christendom is:

"To weave together the torn robe of Christ, to bring together not only the Protestant but the Catholic, not only the various divisions of English-speaking Christendom, but all Christians, Roman and Greek, Abyssinian and Armenian, Nestorian and Jacobite, as well as American and English."

And as Bishop Scott of North China said a fortnight earlier:

"Let us remind ourselves of our stewardship as bishop and clergy of the Anglican communion. The Providence of God has placed us in the position we hold to-day.... We have great and strong links with the ancient churches, Greek and Roman, of Christendom; while the freedom secured to us at the Reformation, and steadily maintained ever since, has given us a close bond with all the non-episcopal churches which hold the orthodox Trinitarian faith. . . . Unity . . . does not imply a vast Protestant organisation separated by a gulf which none can pass from a vaster Roman Catholic organisation."

There is a real danger lest the non-episcopal Christian bodies, not only in China but elsewhere, should content

themselves with aiming at such a result. In many cases they are ready to welcome us as allies in bringing it about; and thus the doors of their "conferences" stand open to us. We enter those doors on no false pretences if we enter them with our wider higher ideal of unity emblazoned on our banners. We have still the opportunity to influence our Protestant brethren in the direction of our own ideals. To hold aloof from mutual conference is to throw away this opportunity; to take our part is to seize it. "Let us remind ourselves of our stewardship."

If we hesitate to venture, it must be because we fear to endanger that which we hold dear, and rightly so, "our heritage in the Church." But not only is it true that "love casteth out fear," but we may be fearful without cause, thinking that the strain of binding Christendom in one is to fall on us, forgetting that we are but the channel through which the unifying power of God may flow; that the strain, if strain there will be, will fall not on us but on the Spirit that worketh in us, who is none other than God Himself.

FRANK L. NORRIS.

ZULULAND TO-DAY.

MISSIONARIES are often blamed for taking too prominent a part in political matters, and for being too frequently in collision with the authorities. But in parts of South Africa where the European population is small, and consists mainly of officials, storekeepers, farmers, and missionaries, the last named are the only people who can take any public action where it is required without incurring blame or the suspicion of making some profit out of their action: officials, as such, being compelled to keep silence, and others having naturally to take care of their own interests. Consequently, where the rights of the natives are concerned, it would appear to be incumbent upon missionaries, where they feel that their intervention may be effective, to use their influence in political matters, whilst at the same time it is their duty to act in a way conducive to peace, to a sane view of the situation, and to the approval of those whose opinion is of real value. It must not therefore be supposed that in taking any such action missionaries represent their own opinion only: they frequently represent the opinion of many colonists who, though silent for reasons that are obvious, give them support by their silence and approve of their action. And it is of the utmost importance to remember that between the two extremes of policy, that of keeping the native down under the white man's heel and the opposite one of exaggerating his claims without regard to the necessary maintenance of the supremacy of the rule of the European,—necessary, that is, for the good of the European and native population alike,—there is a sane body of opinion amongst men who, experienced in native ideas and mind, and having a wide-minded outlook on affairs generally, regard with great anxiety such methods of government as have prevailed in Natal in the past.

emancipate themselves from native law has been studiously discouraged. (13.)

"No marked degree of individual progress in agriculture, architecture or handicrafts, manners or morals, can be discovered as due to direct Government action." (16.)

Then comes the verdict:—

"*Weighed and wanting* must be the reluctant verdict upon past efforts." (19)

The report then continues:—

"The direct control of the natives in general must be entrusted to highly skilled and carefully selected officers, possessing the attributes of born rulers, imbued with an ever-present sense of their responsibilities, and with an intense desire for the welfare of the people. (23.)

"A system of government which disregards natural laws, and leaves out of account the idiocrasy of a people, is doomed to failure. (28.)

"The result of a refusal to adopt and apply alleviative measures will be . . . continued discontent and distrust, and a possible further explosion of the pent-up forces of disaffection. (29.)

"Looking upon Government as the makerand enforcer of laws . . . the fountain of all authority, with its officers everywhere, they wonder why their family system is permitted to crumble to pieces and their daughters to go astray; why they are compelled through the courts to pay heavy rents and usurious interest; to submit to the overbearing conduct of the police and to the laws they were ignorant of, and in the making of which they had no voice. (30.)

"In all their dealings with the natives the magistrates are trammelled and hedged in by law and rule. (36.)

"The sole way of 'restoring confidence' is by giving proof that the ruling race is much more concerned with improving than exploiting them. (37.)

"These people are admitted by all competent judges to be wonderfully easy to govern if only they are dealt with in the right way." (38.)

Then, again, we come to a most serious point:—

"The evidence teems with reference to the unpalatable subject of the debauchment of native girls by whites. It constitutes one of their principal grievances, and was emphasised by them with an intensity of purpose and warmth of feeling which showed the extent of the evil. . . . (69.)

"One old native, in vehement and passionate language, suiting gesture to word with dramatic effect, asked, 'What are these white things which the girls are bringing home on their backs in such numbers?'" (70.)

It is not to be wondered at that Natal resents the comments of English papers at home on its management of the natives, when it tolerates without rebuke and without shame or repentance such widespread abomination.

Then, further, not to enumerate other causes of disaffection, there is that of the *forced labour*. By what right has the Natal Government, alone of all Governments under British rule, power to *force* men to labour for it? Yet this exists, and is a cause of deep discontent. The report says (118):—

"Chiefs are requisitioned to supply men, and the number in service averages 3,000 on an engagement of six months' duration. There is no proper system of rotation or limitation of calls, much being left in the way of selection to the whim, caprice, and partiality of the chief and his indunas, who are known to call out the same men over and over again, while favourites and those who bribe them (often substantially) escape altogether."

And, finally, let this be remembered:—

"The bridging of the chasm can only be accomplished by a *transformation of sentiment* and a change of system. Let their rulers be quick to praise, as well as quick to punish, less official and distant, more fatherly and accessible, patient, helpful, sympathetic, and they would cling to us like children, and half the rural police could be dispensed with." (111.)

It is a significant comment on this last paragraph that, as may be remembered by many of the readers of this REVIEW, in the district of Nkandhla, the Christians, to the number of some 2,000, under Archdeacon Roach's influence remained entirely loyal during the rebellion of 1906; and in that of St. Augustine's, Rorke's Drift, under Archdeacon Johnson, out of the 5,000, more or less, of his Christians, no more than fifteen could be traced as having rebelled, and these were men of no importance in position.

The sending of a strong force into Zululand in December for the arrest of Dinuzulu was, no doubt, a wise measure in order to give every excuse to the loyal for not

rising on behalf of him whom they, by conscience, look to as the head of their race, as the representative of the royal house, and to overawe any who were seditious; but it has yet to be proved that there was any plan of an immediate rising, as, unless I am misinformed, the people had not been storing up their mealies, but had been selling them at the stores in the usual way. Dinuzulu may or may not be proved to have been implicated in last year's rebellion: it is to be presumed that he will have a fair trial, although critics of Natal may be pardoned if experience of the past gives them reason to be none too sanguine on the point. It is not easily forgotten that an inquiry, at which only one side of the case was heard, was reported to the Imperial Government by the Natal Premier of 1906 as having been a full inquiry; nor that charges, then said to be baseless, were ultimately found to have been "amply justified" on the evidence produced; nor, again, that the verdict in the Rattray case was the subject of much severe criticism in the Colony itself.

But from the missionaries' point of view, apart from the question of general administration, there is need for strong pressure to be brought upon the Natal Government to carry out the changes recommended by its own Native Commission: the abolition of forced labour, the restraint of vice, the encouragement of education and improvement among the natives. No one can say that as yet there is much evidence of real anxiety on the part of the majority of Natal colonists to have these matters attended to.

The small sums granted for the education of natives in Zululand are hampered by conditions suitable to Natal but unfair to Zululand, which is fifty years behind the Colony; and it is only owing to the persistent advocacy of officials who are really in earnest in the matter that anything in the least degree adequate is done to assist the labours of the missionaries in their schools.

We seek to be loyal citizens, and we do not desire that any responsibility should be taken from Natal; but we have a right to ask on behalf of the true interests of the Colony, and the progress of Europeans as well as of natives, that a new system of administration—wise-hearted, sympathetic, and strong—shall be inaugurated and shall be

carried out; that the representations of experienced colonists and missionaries shall have due recognition; that forced labour shall be made to cease; and that missions shall have due and effective recognition, and not merely toleration. The large sums of money obtained from Zululand by taxation for the benefit of the Colony of Natal are out of all proportion to the amount expended on the province of Zululand and on its European and native inhabitants, and as long as Zululand is regarded as primarily a source of revenue for the Europeans of Natal, so long will there be justifiable discontent.

But that the natives in Zululand are rebellious and untrustworthy, that they are difficult to rule and need repression by arbitary military rule and by the lengthy establishment of martial law in a time of peace beyond the period necessary for a temporary movement, is contrary to the facts, and is a reflection on the character of a race capable of great things—a reflection sufficiently condemned in the quoted extracts of the report of the Natal Native Commission.

WILMOT ZULULAND.

The whole report may be obtained from P. Davis & Sons, Pietermaritzburg Natal, at a small cost—under three shillings.

SOME IMPRESSIONS OF THE LIVERPOOL STUDENTS' CONFERENCE.

IN THE EAST AND THE WEST for April 1906, the Rev. Tissington Tatlow, the General Secretary of the Student Christian Movement, gave an interesting account of the history and work of the Movement. I need not therefore describe it, only reminding my readers that it comprises three divisions or departments, viz., the Student Volunteer Missionary Union, the General College Department, and the Theological College Department, and that it is also a branch—or rather the parent stem—of the World's Christian Student Federation, which held its first great International Conference at Tokyo last year. Of that Federation the President is a Swede, the Vice-President a Japanese, the Treasurer an Englishman, and the Secretary an American—Mr. John R. Mott. The now well-known annual Conference at Conishead is a gathering of the British "Student Christian Movement"; but the Liverpool Conference of last January was a gathering specifically of the Student Volunteer Missionary Union—"S.V.M.U."

The first of these Volunteer Missionary Conferences, at Liverpool in January 1896, was a memorable occasion. No meeting quite like it had ever been held in England. Its organisers, its leaders, its chairman, were all students themselves, some of them undergraduates. Veteran missionary directors attended and spoke, but only under the direction of the students. And these student leaders were all volunteers, that is, they were all going out presently to the mission field. The chairman himself, Mr. Donald Fraser, who presided throughout the Conference with striking ability, is now a missionary of the Free Church of Scotland in Nyasaland. Several others

have already made their mark in the field; it is only necessary to mention one already called to higher service, Douglas Thornton, late of the C.M.S. Egypt Mission. Another feature of that Conference was its enthusiastic adoption of the "watchword" of the Union, "The Evangelisation of the world in this generation." This "watchword" was only propounded, as we were informed, after long private discussion and prayer, in one case through a whole night; but, once adopted, it has survived criticism, and, when properly interpreted, was approved by Archbishop Temple, and vindicated at Church Congresses and elsewhere by the present Bishop of St. Albans.

After an interval of four years, a second S.V.M.U. Conference was held in London in 1900, which was specially distinguished by the presence at one or more meetings of Archbishop Temple, Bishop Creighton, the present Bishops of Durham and Sodor and Man, and other leading Churchmen. Four years more elapsed, and then a third Conference was held, at Edinburgh; and after one more similar interval, Liverpool was again the scene of the gathering.

All these four Conferences were marked by a singular combination of the spiritual and the practical. Skilful organisation in all the arrangements, and common-sense in all that the student-leaders themselves said and did, were conspicuous features; and with these there was always a pervading sense of the movement being a movement in the direct service of Christ, and in obedience to His will. The idea that Missions are an attempt to supersede one religion more or less good by another which may be acknowledged to be better—which seems to be entertained by even the more favourably disposed type of "the man in the street"—would not enter into the head of a listener to the Liverpool addresses. He would see a band of men who regard themselves as servants of a real Master, as soldiers under a real Captain; who are naturally appealed to by motives of enthusiastic loyalty and devotion to engage in a work or a warfare under His direction, and to do so with all possible care and skill, watching for opportunities of advance, studying the best plans of campaign, furnishing themselves with the

necessary weapons and appliances and supplies. They are not controversialists; they are crusaders. They are not advocates of a religious system, insisting that their "doxy" is superior to somebody else's "doxy"; they are heralds with a royal proclamation. And indeed more than heralds; they are ambassadors representing the rightful Sovereign. More than that, they are witnesses. They have themselves come to know their King as a personal Friend and Saviour; they have embraced with their hearts, not Christianity, but Christ; and Him they commend to their fellow-men with personal testimony to His power and His love. This is the true meaning of Missions; and nowhere has it been more plainly set forth than at these Student Conferences.

This view of the subject was conspicuous in the programme of the recent Liverpool gathering. Three of the principal subjects of addresses in the large hall were "Fellowship with God," "Consecration," and "Prayer and the Divine Source of Power." Those who think of missionary meetings as occasions for hearing statistical information or entertaining stories of foreign climes, and for getting a good collection, would be puzzled to account for the choice of subjects like these. But if missionary meetings are regarded as opportunities for arousing zeal in the cause of Christ, and personal service either as missionaries abroad or as home workers for Foreign Missions, the appropriateness of such topics is at once recognised. And when we see that another item in the programme is "Self-Preparation," we understand that it is not the study of, say, Comparative Religion that is intended—however important this may be—but the cultivation of that inner spiritual life which alone can qualify a missionary, or a home worker in the cause either, for the actual work he is undertaking.

The speakers on these subjects evidently caught the idea of those who drew up the programme. No one who heard the Bishop of Dorking's address on Fellowship with God, or Bishop Montgomery's on Self-Preparation, will forget their practical bearing on daily life combined with a spirituality that was lofty without being transcendental. Dr. Horton's on Prayer I did not hear, but

I am assured that it had the same features. As for Mr. Mott's on Consecration, I can only say that no one who has never heard the speaker can appreciate the union of tremendous solemnity and manly common-sense that marked it. It was notable for other features, such as the aptness with which illustrative quotations were introduced from such varied sources as Charles Lamb, St. Francis of Assisi, Raymond Lull, Thomas à Kempis, Henry Martyn, Rutherford, and Bishop Hannington; but on points of this kind I need not now dwell.

Mr. Mott was distinctly the chief speaker at the Conference. He had come over from America expressly for it; but this is nothing to a man who is accustomed to travel all over the world to address students. His last trip was to the Far East; and the supreme momentousness of the actual present movements in China, Korea, and Japan was set forth in one of his most powerful addresses. The principle of nationality and race patriotism are gaining influence daily. All Asia will be affected by these extraordinary developments. He mentioned a cablegram sent from Japan to a great Student Assembly in the United States two years ago: "*Japan leads the Orient—but whither?*"—and he urged with impressive earnestness that the answer to that question, "*Whither?*" may depend upon what the Christian Church does, or does not do, in the next five years. That this is the greatest problem in the field of Missions at the present moment no one can doubt who heard the facts, piled one upon another—not rhetorical sentences, but actual facts—in that memorable address. But the Indian problem was powerfully stated, too, by other speakers, particularly Mr. S. K. Datta, an Indian himself; two young Oxford men, Mr. A. W. Davies, of University College, and Mr. Neville Talbot, of Christ Church (son of the Bishop of Southwark); and by Mr. A. G. Fraser (son of the Lieutenant-Governor of Bengal), who has been a missionary both in Uganda and in Ceylon, in the latter field as Principal of Trinity College, Kandy, and who contributed an article to the January number of THE EAST AND THE WEST. Mr. Fraser's speeches on Indian Education were at sectional meetings only, which I

mention because he was to have dealt with that subject also in the Large Hall on the last day, but was asked to give instead a personal address on Christ and His claims on the students—the leaders fancying (needlessly, I think) that the spiritual side had not been sufficiently emphasised, which illustrates what I said before on the prominence of this feature.

The sectional meetings just referred to were numerous, and varied in character. On one afternoon there were seven sections sitting simultaneously in different rooms, discussing particular fields, China, Japan, Africa, etc. On other days there were similar meetings for different classes of students, and on different methods of missionary work, medical, educational, etc.; and for different societies and denominations to urge their particular claims for personal service. At these gatherings the opening addresses were given by experts: for example, Professor Margoliouth on Mohammedanism; Bishop Gaul, of Mashonaland, on the Bantu races; Dr. Cook, of Uganda, on Medical Missions; Professor Macalister (who has lately visited the Far East) on Japan, the Rev. D. H. D. Wilkinson (Candidates' Secretary, C.M.S.) on the Training of Missionaries. It will be seen that the prominence of spiritual subjects in the Conference did not hinder the discussion of practical topics.

The sectional meeting at which the Church of England set forth the claims of its own Missions was a notable one. There were four addresses, by representatives of the S.P.G., the C.M.S., the U.M.C.A., and the C.E.Z.M.S. It is now nothing new for various Church Societies to appear on the same platform. Diocesan Missionary Festivals and similar gatherings have familiarised us with this. But on such occasions it is usual, rightly, for the speakers to dwell rather on those aspects of the work they describe which illustrate underlying unity, than on those which emphasise differences of principle or method. It was not so at Liverpool. The speakers were requested to set forth the distinctive lines of the Societies they spoke for, on purpose that the listening students might the better judge which to apply to; and this was done quite frankly, yet with mutual friendliness. Canon B. K.

Cunningham naturally laid stress on the two special features of the S.P.G., viz. its working among both white colonists and native races, and its ecclesiastical breadth as representing the whole Church. Mr. Wilkinson acknowledged that the C.M.S. could not make either of these claims, but dwelt on the extensiveness of its Missions, and avowed its Evangelical character in practice from the first, although in constitution it had no narrower limits than the Church of England. Mr. Hicks, representing the U.M.C.A., confessed that it was definitely "High Church," and that no one would be happy in its ranks who did not share its views. Mr. Tonge, the C.E.Z. Secretary, was equally plain, saying that his Society did express in its constitution the Evangelical position which the C.M.S. only held by tradition. I observe that one Church paper supposes that Churchmen at the Conference were *rari nantes in gurgite vasto.* That writer should have been at this meeting. In the distribution of rooms for that morning the large hall was allotted to the Church of England, and it was more than half full.

But it is true that these Conferences, and the Student movement itself, are inter-denominational. What was remarkable at Liverpool was the largely increased infusion, among both the students and the speakers and guests, of those classes of Churchmen who have not in the past been in the habit of attending gatherings of the kind. It was a striking sight to see men like the Principal of Cuddesdon and the Warden of Kelham—to say nothing of the Warden of St. Augustine's and the Bishops before named, and well-known Oxford dons—sitting in rows on the platform while a young member of Mansfield College, a Congregationalist, occupied the chair, and, in perfect simplicity and naturalness, gave the Benediction. Let it at once be said that this young chairman was quite admirable in the performance of his functions. All his own brief addresses were in perfect taste, and without the slightest assumption. He just accepted the position, as others had done at previous Conferences, of a student presiding over a meeting of students. Bishops and dons were welcome; but they were guests, not directors. If they spoke, they spoke by request, for the number of minutes allotted to

them. In point of fact, they were not only content, but heartily appreciative. No sense of incongruity troubled them. There was, it is true, one incidental feature which did not appeal to them, and this was the ornate "eloquence" of one or two addresses by Nonconformist ministers—excellent men indeed, but displaying a striving for effect which does not promote the equanimity of most Churchmen. But in fairness it must be remembered that their style of speaking would be much appreciated by a large section of the students.

Now this inter-denominational character of the Students' Conference has been called, with obvious depreciatory motive, "Pan-Protestantism." It is not a felicitous appellation. The unity of the Liverpool meeting was not unity in protest against Romanism or any other "ism." I suspect that if a thoughtful and earnest Franciscan missionary could bring himself to attend such a Conference, the students would be quite glad to welcome and hear him. In other words, a more applicable phrase would be "Pan-Christianity." Admitting fully that in certain aspects and connections "undenominationalism" is an ugly thing, I am sure that the "highest" Churchman who was at Liverpool would agree that, after all, Christians, as Christians, have a message to the non-Christian world. It is not a vague message. It is not a message watered down to please everybody. It is not a message embodying a "New Theology." It is the message of the Apostles' Creed. Every student joining the S.V.M.U. has to declare his faith in Jesus Christ as "Saviour," "Lord," and "God"; indeed, to do so in a personal form—"my Saviour, my Lord, my God." Is it in accordance with the true spirit of the Church Catholic to refuse fellowship with any Christian whose message to his fellow-man is an invitation from that Divine Saviour, a summons to the loyal service of that Divine Lord?

EUGENE STOCK.

SOME AFRICAN PROBLEMS.

THE Universities' Mission to Central Africa has claimed an unusual measure of attention this year owing to its connection with David Livingstone. On December 4 last a large and enthusiastic meeting in the Senate House of Cambridge University commemorated the fiftieth anniversary of Livingstone's appeal for a mission to Central Africa, and pledged itself at the call of the Primate of All England to raise the money required for the foundation of a third diocese in connection with the Universities' Mission.

It has been suggested to me that, in view of this Livingstone Commemoration, readers of THE EAST AND THE WEST will like to have put before them a few general considerations based upon the experiences of the Universities' Mission to Central Africa.

I.

At the outset, we cannot fail to be struck by the change that has come over the Mission during the forty-seven years of its existence: a change that affects not only its general plan and method, but its whole purpose and environment.

Started in 1861, the Mission was conceived as the Church's great act of reparation for the crimes enacted in Africa in the name of civilisation. It was England's offering in reparation for the slave-trade. The speeches delivered in the Cambridge Senate House on All Saints' Day, 1859, manifest the earnest conviction that England is debtor to Africa for the souls and bodies of countless slaves, and the resolute purpose of paying that debt in some way outside the usual course of Church development.

The Central African Mission lived from the first in the power of this idea. Bishop Mackenzie and his few followers were inspired by a sense of their duty to the varied tribes, and the retreat of Bishop Tozer to Zanzibar was condemned on all sides as a desertion of the Mission's ideal. But the supporters of the Mission regained their peace of mind and their confidence in their representative abroad so soon as they found that at Zanzibar the Mission was actually receiving freed slaves, and beginning its work of education. They felt that in Zanzibar they had really come into touch with Central Africa, and that to minister to Central Africans enslaved at the coast was to pay part of the debt which their country owed to Africa.

Thus it came to pass that Bishop Tozer received due credit not only for his foresight in leaving the mainland, but also for his courage in withstanding public opinion. His reputation rose higher still when it was understood that it was the residence of the Mission in Zanzibar which had afforded the opportunity for linguistic studies of which Dr. Steere was so well fitted to avail himself, and that the freed slaves educated in the island were able to become our first agents in preaching the Gospel on the mainland.

When Bishop Steere had taken over the charge of the Mission it became clear that Zanzibar was the ideal centre of work for East and Central Africa. His studies in Swahili could have been accomplished nowhere else, and those studies lie behind all that has been done for other dialects in adjoining districts. Again, all attempts to penetrate the interior of Africa naturally followed the paths known well to the natives of Zanzibar, whose Sultan claimed wide jurisdiction on the mainland and exercised paramount influence far inland.

From this centre the Mission moved out to its work among the mainland tribes. The Magila Archdeaconry of to-day owes its foundation to the men of Bishop Steere's time, working with and through freed slave-boys. Masasi, from which the third Archdeaconry of Zanzibar Diocese is named, was originally a settlement of freed slaves, formed by Bishop Steere on the high road to Lake Nyasa. Of these freed slaves very few remain to-day. Masasi is

now the central station of the Christian Yaos and Makuas who have never bowed their necks to the yoke.

Throughout the period of which we are speaking, slave-raiding was continually practised, and the Mission could not for a moment forget the claims of the raided tribes in the interior and the needs of the freed slaves at the coast. While Archdeacon Johnson was leading what seemed a forlorn hope inland, the Bishop and his helpers were busy in Zanzibar: each worker stirred to extraordinary self-sacrifice by the ideal of the redemption of a continent from slavery to Christ.

The first great change followed the succession of Bishop Smythies in the charge of the Mission. During his time came the occupation of East and Central Africa by European Powers; Germans, Portuguese, and Englishmen taking the place of the Arabs. This meant the re-consolidation of the tribes, at least to some extent. Peace was more or less assured, slave-raiding was prevented, and the various tribes began to find themselves again. The task of the Mission was therefore a new one. It was no longer merely to minister to a suffering people: rather its work was to educate a child-people. The European Powers were concerned to reduce suffering to a minimum: a minimum, that is, consistent with the needs of the conquerors: while the Mission was given an opportunity of teaching the new peoples how best to use their new if restricted liberty. Nevertheless the burden of the debt to the freed slave remained. The Mission had a new work and a more useful opportunity on the mainland, but in Zanzibar the freed slaves remained a charge upon its funds and a drag upon its workers. So it was during the last years of the episcopate of Bishop Smythies and during the time that Bishop Richardson ruled the diocese of Zanzibar. But during the episcopate of Bishop Hine things have completely changed, and the numbers of the freed slaves dependent upon the Mission is very small. Slavery is so much in the past that it would be well if the old connection between the Mission and the slave trade could be definitely recognised as belonging to ancient history. There is a danger lest in associating the Mission with the campaign against slavery we deduce from the fact of the

cessation of slavery the cessation of our Mission's activity and usefulness; lest in rejoicing over the absence of freed slaves in our Zanzibar schools we minimise the importance of Zanzibar in the campaign of the Church of God to-day. It is becoming clear that the place of the Universities' Mission is no longer in the rear of the Church's army, but in the vanguard. The time is past when it is to be counted a band of devoted workers resolved to make reparation for civilisation's sins in a remote part of the continent. The time is come for men to understand that in East and Central Africa are to be fought the great battles of the young African Church. Fifty years ago tropical Africa was a dying country, as Livingstone witnessed; to-day it is living, and has already become the battle-ground of the age-long forces of evil as they hurl themselves anew against the power of the Christ. It is my purpose to suggest to all who read this paper that the solution of some of the greatest African problems must be sought in East and Central Africa, and that for the purpose of Christianity tropical Africa is in certain respects more important at the moment than North and South Africa.

II.

Let us consider, for example, the growth of a truly African Church. We are all agreed that Christianity can never leaven national character until it has been translated in terms of national thought and aspiration; its institutions assuming a shape natural to the nation, and its ceremonies reflecting to some extent national characteristics and eccentricities. We may differ in our estimate of the just limits of national development, but I imagine no one will deny that a religion which is first preached by a foreign conqueror must lose something of its foreign tone before it can become a power for the conversion of the nation. Therefore all missionaries and all Christian statesmen must view with great concern everything that makes against the nationalising of Christianity in Africa. The evils of a veneer of Christianity are well known, and the incalculable harm of an imitated religion is before our eyes. West Africa and most coast towns inhabited by Europeans

provide striking examples. What is required is the planting of Christianity in a black man's country, as far removed as is possible from the bad influences of European civilisation: a country in which the seed of the Gospel may meet no obstacles to growth that are not already in the soil. Such a country is only to be found in tropical Africa. North Africa is pledged to Mohammed, both on religious and on political grounds; and it is not within reason to expect any large development of Church life in those parts within the next few centuries. It is to be hoped that the Church will increasingly bear her witness and make her power felt; but no wise man will expect to find a truly African Church anywhere within reach of the influence of Egypt and Morocco for many long years. South Africa, again, is hardly more hopeful. The Church is, in one sense, in possession. She has a free field, hampered though she is by lack of men and money. But in another sense she is far from entering upon her heritage. Politics and colour prejudices are the obstacles in her way. The gulf that separates the white man from the black man may well prove the grave of Christian ideals in South Africa. It is, of course, outside my purpose to discuss the right and the wrong of the situation; it is sufficient to register the fact that so great is the mutual distrust and jealousy of the two peoples that there are at the moment no signs of any common Christian standing ground. Beyond this, the action of the American Ethiopians has put out of the range of present possibility the development of an independent native Church. I do not think I am overstating the case when I say that the appearance of an African Church living in the power of a truly national Christianity is, at the moment, impossible in South Africa. North and South fail us. But what of the centre? What of Tropical Africa? Here we meet a very different state of things. Both in Uganda and in the districts in which the Universities' Mission works the black man is in his own home, little disturbed by the white man's presence. European officials and settlers, few in numbers as they are, do not come across the African in any way that can lead to difficulties in religious development. The Europeans live on a level apart from the African; there is no competition, no jostling in the market-

places. Of course, there is always the danger to the individual African who has much to do with a dissolute white man, and there is the standing danger to the black woman. But speaking broadly, the presence of Europeans in East and Central Africa not only does not hinder the development of national religion, but actually maintains the peace and quiet which are necessary to its orderly growth.

In these districts God has provided us with our opportunity. During the last generation the African Church has grown wonderfully; and not the least wonderful feature in its development is the appearance of African teachers and clergymen. In the dioceses of Zanzibar, Mombasa, Likoma and Uganda, the C.M.S. and the U.M.C.A. have been allowed to see how much Africans can do for themselves. And to the witness which these Societies can bring must be added that of the two Scotch Missions in Central Africa. Our own experience in some districts of the Central African Mission shows us that African laymen can be trusted to take an active though small part in Church councils, apart from the European priest, and that they can be led to show a true zeal for Church discipline. Of course, an African layman has so little in common with an English layman that as I write the word I hesitate. Yet layman he is, with ideally equal rights, however ignorant he may be in fact. So again in our experience we have found it possible to advance to the ministry twenty-four men, of whom two have died. We have eight priests and fourteen deacons in the two dioceses of our Mission. Of these men some few have shown power and perseverance; two or three possess a real initiative; and the majority may be trusted to follow a good lead. Failures we have had, sad failures. But there has been nothing in the failures to astonish us: nothing of which we could not say that the temptation was very strong and the circumstances such as could have been made easier had our English staff been adequate to its task. We recognise that the material is not yet good in all cases; that we cannot hope to have many of really first-rate power, and that our standard of intellectual attainment is very low. Yet it is possible to say that in our part of

Africa we have a unique opportunity of developing a truly African Church. Within three or four generations the power of superstition over Christians will be considerably weakened, and the ideas of Christian morality will have become assimilated. Christian families will be of old standing, and the present baneful influence of the old heathen grandmother and aunt will be a thing of the past. Meanwhile the brain power of the African boy will have developed, the domestic sense will perhaps have asserted itself, and an environment favourable to Christian ethics may be reasonably expected. On the other hand, no considerable increase of Europeans is to be looked for so long as the climate of tropical Africa remains what it is. Will the Church embrace the opportunity and send men and money to this region? If so, I venture to prophesy that this century will see a real African Church spreading from the East Coast to the boundary of the Congo: a Church that will include Uganda in the North-East of our region and Rhodesia in the South-West. From the Zambesi to Lake Victoria Nyanza, from Zanzibar to the Congo, Africa may be Christian in the truest sense of the word. Should this come to pass, it requires little imagination to picture the effect of a truly African Church in tropical Africa upon Mohammedan Africa in the North; nor is it irrational to hope that the orderly development of the Church in Central Africa will do more than anything else to dispose the minds of the white men in South Africa to give the black Christian there his chance of self-development.

III.

Again, East and Central Africa claim the first attention of Churchmen at home because they have become the battle-ground of Christianity and Islam. It is not sufficiently understood at home how far Africa has already become a Mohammedan country, nor have we rightly appreciated the fact of the Mohammedan invasion of tropical Africa. In part this may be accounted for by the habitual indifference of Europeans to the religious development of coloured peoples; in part by the tacit assumption that for Eastern peoples the religions of the East are not only well adapted

but compare favourably with the religion of Christ. Men have come to forget that missionary work is primarily an act of personal devotion to our Lord Jesus Christ, they have reduced it to the level on which we are accustomed to discuss political movements and national tendencies; and walking by the light of their own dying fires they have lost themselves in darkness. Again, there is a certain tendency to judge Mohammedanism too favourably. Men compare it with the false religion or superstition that it was intended to displace; they treat allegorically its more carnal teachings; they measure its spiritual power by the attainments of some few mystics among its millions of disciples; and on all these counts they speak kindly of the Prophet and his influence. Over against the undeniable failure of this faith to inspire national advance and foster national development they write the influence of Western civilisation, to which they look for a power that will provide Mohammedanism with the forces which at present it lacks. It is then not astonishing that the general public have taken for granted the harmlessness of Islam to the world at large and its propriety to the Eastern races. Nevertheless there is another side, a side only visible to those who have lived among Mohammedans. I do not hesitate to say that Islam as understood by the ordinary Arab and Swahili is a positive danger to the morality of the human race. It offers the highest sanction of religion to the lowest forms of human conduct. Its greatest achievement is social respectability; its chief failure lies in the absence of self-restraint in the individual. As a missionary religion Islam is a hopeless failure. It exacts from an African the performance of certain prayers and the observance of the usual fasts; it cannot teach him to master his passions. The social laws of the Arabs which underlie the system of Islam make no appeal to the African, who clings to his own tribal customs; and there is no moral code in the new faith of a kind that can inspire and elevate the native of Africa. The missionary in Africa gains no help from Moslems in his crusade against witchcraft and the lusts of the flesh. The influence of Africa has placed its mark on Islam; and there is no more superstitious creature than the modern Moslem of Zanzibar in spite of

the laws of Islam. Superstition and the lust of the flesh, the two great enemies to moral growth, both flourish under the banner of Mohammed to-day.

So much being said by way of preface, let us now consider the spread of Islam and its inner meaning.

We in Africa are conscious of two great movements among the coloured peoples, movements which have their counterpart in India and the East. In the first place there is the movement that may be termed Nationalism. The coloured peoples are beginning to find themselves. The East for the Easterns, India for the Indians, Africa for the Africans—these are the war cries of the movement. Education is doing its work; the national conceit of child races contributes no little force to the movement, and a natural aversion from government by alien conquerors does the rest. The coloured races think themselves as fit to rule as the white nations. Their superficial estimate of the qualities that go to make up a ruling people does not include the experience of centuries that lies behind the English. They imagine that they can have for the taking the self-government to which we attained by centuries of suffering and self-sacrifice. Obedience has no place in their prescription for ability to govern. They would have Home Rule before they have, properly speaking, a home to rule. The weakness of these peoples has always appeared in their failure to co-operate. So little have Eastern and African nations learned the art of self-suppression that tribal jealousy is usually more powerful than their love of the race. Over and over again the safety of the alien rulers has been found to lie in the inability of the native tribes to hold together. South Africa is a standing witness to the truth of this criticism. Yet in spite of past failures the coloured races are moving still, with singular perseverance, towards their goal. Nationalism is a growing power. India, Egypt, Morocco, and South Africa all exhibit germs of this force; the only question that can be raised concerns the extent of its development in each country, and the relation which this new ideal is likely to assume towards its European environment. Now, in the second place, we meet a striking phenomenon—a movement towards the conversion of all coloured peoples to the Mohammedan

religion. There can be little question that from North Africa generally there is a movement for the conversion of Central Africa and Asia to the obedience of the Prophet. Of the extent of that movement in the East I am not competent to speak. It has not been my lot to visit Asia. But I confess to being thunderstruck at reading a short while ago the account of a meeting in Cairo from which a Mohammedan missionary was solemnly dismissed to his work in Singapore. Of the missionary zeal of Islam in Africa, however, I can speak. It seems probable that the abolition of slavery and the slave trade has resulted in a new relation between Arabs and Africans. In the past the Arab stood for all that was cruel and oppressive. He was the alien and the conqueror, and his religious influence over the mainland Bantu peoples was practically nothing. That influence could only have touched his domestic slaves and perhaps his paid agents. In Zanzibar island alone was it really paramount. But to-day Arabs and Africans are together the subjects of the white nations; their interests have become one, and the influence of Islam has largely increased. The religion of Islam provides the African with a ground on which he can meet the Arab and the Zanzibar Moslem on equal terms. Moreover, the subjects of the alien European tend to unite so far as may be; and the religion of the educated tends to become the professed belief of the ignorant. At this point there enters in the political force from Mohammedan North Africa. Teachers of Islam have appeared in most parts of our district, moving side by side with the Christian missionary. It seems clear that the Moslems of the North have appreciated the causes of the weakness of coloured races in their conflict with the Europeans, and are determined that the religion of Mohammed shall be the link between tribe and tribe. Our experience is that Islam is determined to give battle to Christianity in East and Central Africa; and that not from any love of the African as such, but from the desire to arrest the influence of the Gospel, regarded as the white man's religion, and with a view to the consolidation of the coloured nations on the basis of a common faith. There would be no ground for alarm were these symptoms of religious zeal confined to

North Africa proper, or to the Mohammedan island of Zanzibar. It is their appearance all over the mainland which gives us real cause for anxiety and dread. We are never surprised to find our missionary developments in Mohammedan centres carefully watched, and in part frustrated, but we are astonished to meet Mohammedan missionaries actively engaged in remote inland districts. This activity has been observed and noted, not by missionaries alone, but by Government officials and military officers. It is becoming more and more evident that not only is there a strong effort being made to anticipate our development of Christian influence, but that there is intended a very real attempt to win over African Christians to the Mohammedan faith. What then can be done? Where does the duty of the Church lie? For my part I see two lines of attack. On the one hand there should be a strong effort to strengthen the Christian attack on Islam in great centres of Mohammedan life. The work in Cairo done by the late Douglas Thornton, of the C.M.S., should be encouraged, and the workers reinforced. Morocco and Algeria should be occupied, each country by at least one strong outpost of intellectual men—a work that properly falls to the lot of the Roman Church. In our own part, Zanzibar should be recognised as the headquarters of Islam for East and Central Africa, and the work begun in the Universities' Mission by Canon Dale should be largely increased. The Church must recognise that one priest is an inadequate force to oppose some hundred thousand active Moslems! The intellectual attack on Islam and the defence of the Gospel must be more seriously carried out, and that without delay. We dare not leave Mohammedans free at their base. On the other hand, there must be a determined effort to occupy East and Central Africa in the name of Christ. Priests who possess the pastoral instinct and a true love of souls are needed in large numbers so that the whole country may be adequately occupied. Their work would lie among the simple Africans, and Mohammedan doctrines would not directly concern them.

I can explain my meaning best by confining my remarks to our own Mission district, although they will

apply in some measure to other parts of tropical Africa. The danger to the Universities' Mission lies in the isolation of the Christian communities. On the mainland of Zanzibar diocese there is the Archdeaconry of Magila in the North, comprising a large tract of country in which members of five tribes have become Christians. In the South there is the Archdeaconry of Masasi—the result of a large work among three big tribes. But Magila is distant from Masasi about five hundred miles! Inland we have the diocese of Likoma, representing a vast work among the tribes round Lake Nyasa; but the Likoma diocese is about three hundred miles from Masasi! Thus each large community of Christians becomes a small island amid an ocean of heathens who are quickly becoming Moslems. It is clearly the duty of the Church to occupy the land between the present centres of work. If the present isolation remains unremedied, it seems likely that the work of the Church will fail. Of course there are other Christian bodies at work, chief among them being the Roman Catholics, the Lutherans, and the Presbyterians. But their presence does not spoil my argument. The number of islands is slightly increased: the dangers of the ocean remain! What more need be said? The battle-field is before our eyes, the forces of the enemy are drawn up. Will the Church send out her leaders to inspire the African Christians? If not, Africa will become Mohammedan from the Zambesi to the coastline of the Mediterranean Sea. It is not for me in this place to emphasise the danger to Europe of a Mohammedan Africa; nor to dwell on the blindness of those imperial officers who favour Islam at the cost of Christ. Those matters concern the Imperial Government. My duty is to acquaint English Church-people with the facts as we see them, and to summon them to rouse themselves to the work to which our Lord is clearly calling them.

IV.

God has clearly given us in East and Central Africa a great opportunity of winning for the whole continent the ideal of a truly African Church, and of waging war on

Islam. More than that, He has given us our main fortresses: Uganda, Magila, Masasi, and Likoma. Of these the most extensive is Uganda, which is obviously God's wall against Islam in British East Africa. Yet, in spite of this, Church-people at home are content that the funds of the C.M.S. and U.M.C.A. should fall, and their work be sadly hampered. Is this right? Again, in the matter of priests the Universities' Mission is almost in despair. The Bishop of Zanzibar sent me home to seek six priests; the Bishop of Likoma asks for "at least three." Is this sound policy of the Church at home? If the Church is really one body, defeat in Africa means defeat all round. Once more, there is the problem of extension. There is a proposal before the Church for the foundation of two new dioceses in Rhodesia, one in the North-East under the U.M.C.A., and one in the North-West under the South African Province, the ultimate hope being that both dioceses will finally help to form a Central African Province. This proposal in the first instance was due to the pastoral zeal of the present Bishop of Likoma and the Bishops of South Africa, their desire being to provide for the spiritual welfare of European settlers, and ultimately for mission work among the Africans. But it assumes an increased importance in the light of what has been said concerning the development of a national Church and the warfare against Islam. No scheme for meeting the problems which I have indicated in this paper will be adequate which does not provide for the extension of our Christian work from the East Coast to the Congo boundary. We must not only link together the Northern and Southern Archdeaconries of Zanzibar diocese, and extend the Southern Archdeaconry of Zanzibar diocese to the boundary of the Likoma diocese, but we must carry our wall of Christianity right into the heart of Africa. We may hope that it will not be many years before we shall have crossed the boundary of the Congo, and have laid the foundations of new work in that land of trouble and oppression; but our present duty is to occupy Rhodesia while supplying what is lacking in our present dioceses. Will the Church respond? Will the priests be forthcoming?

V.

I have pleaded that the solution of the problem of African Christianity at present lies with us of East and Central Africa, and that the new revival of Islam will be encountered in these regions. May I be forgiven if I express the opinion that two of the greatest hindrances to the victory of Christ in Africa can be removed by people at home? The first hindrance is apathy. The Church of God at home has very little practical experience of watching and praying with the Christ in Africa. He is asking for men and women who will watch with Him "one hour"—this hour of the Church's danger in Africa—but "He findeth them asleep." In this connection I would repeat the words in which my master tried to teach me how to regard life when I was a boy: "If Christ asked you for a coat, would you give Him your worst coat?" The second hindrance is sectarianism. Some missionary societies are reproducing in Africa those particular types of religion which owe their existence at home to peculiarities of mental view long since modified, or to faults and sins of the Church long ago confessed and in measure repaired. Is it necessary to teach Africans the Gospel modified according to such local characteristics and national predilections? Cannot something be done, in view of the two staggering problems that I have indicated, to seek in the historic Church a common ground upon which one National African Church may be built, and from which we may with one heart advance to our battle against Islam? Men sacrifice readily their careers and their lives, but their mental bias they raise to the rank of a principle, and grasp it with both hands, to the loss of Africa and the ultimate ruin of our work.

FRANK WESTON.

THE RADHA SWAMI SECT IN INDIA.

THIS is a sect which originated in the United Provinces. The present spiritual head, Pandit Brahma Shankar Misra Premanand, is a Master of Arts at the Calcutta University. He was born in Benares, but now lives in Allahabad, where he holds a position of responsibility in the Accountant-General's office. He has been the head of the sect since 1898. Pandit Brahma Shankar Misra, M.A., was preceded by Rai Bahadur Salig Ram, a retired Postmaster-General of the North-West Provinces, who was the head of the sect for twenty years—that is, from 1878 to 1898, the year of his death. Rai Salig Ram was a native of Agra. The preceptor of Salig Ram and founder of the Radha Swami Sect was a certain *Tulsi Ram*, better known by the name of Shiv Dayal Sahib. He was born at Agra in 1818, and died in 1878. He belonged to an old and respectable family of Khattris, and was a banker by profession. Thus the three leaders of the sect have all been men of *affairs*, and not *Sannyasis* in the technical sense. In this respect they differ from Swami Dayanand Saraswati, the founder of the Arya Samaj, and Sain Chet Ram, the founder of the Chet Rami sect. They have also been men of considerable education, one of them an M.A., and another a high official in the postal department.

The Radha Swami religion is to some extent a secret religious society. My most important source of information has been a former member of the Radha Swami sect, who after being for thirteen or fourteen years in the fellowship of the Radha Swami Society, was baptised in 1902 at Allahabad. In 1898 a student of the Forman Christian College, who was also a member of the Radha Swami sect, gave me a fair amount of information, which was embodied in an article published in the *Nur Afshan*,

unseen country. These two stages are described as entirely free from *maya*. *Maya* is the covering of spirit which ever takes place below the *Sat Lok*. This covering of spirit on the part of maya is subtle in *Brahmanda* (sometimes called *Kaldesh*, the region of death), and coarse and powerful in *Pind*, the lowest grand division of all. Hence this lowest region may be called *Maya Desh par excellence*, for here maya overpowers the spirit and reigns supreme. The present Universe is in the lowest or *Maya Desh*.

It may be interesting to learn who are placed in the various stages and how far, in the judgment of the Radha Swami people, the various religions of the world have advanced toward the final goal. Those who have attained to the sixth subdivision from the bottom (*i.e.* Tisra Til) are called Yogis; to the ninth sub-division, *Yogeshwar*, *Gyani*, and *Sadhguru*; to the twelfth sub-division, *Sant*; and all who have gone further are called *Paramsant*. Whosoever has the right to the title of *Radha Swami*, as, for example, the successive heads of the Radha Swami sect—namely, Shiv Dayal Sahib, Rai Salig Ram, and (apparently) Brahma Shankar Misra, has attained to the Radha Swami Lok, the final stage of possible spiritual realisation. Kabir Sahib, the founder of the *Kabir Panth*, and Tulsi Sahib, the *guru* of Shiv Dyal Sahib, attained to the *Agam Lok* or unapproachable country. The *Sat Lok* has been reached by Guru Nanak, as well as by many others, *e.g.* Dadu Sahib, Sur Das, Charan Das, Etal, all heroes of the *Bhakti Mala*. Mohammedans also have attained to this stage of existence, *e.g.* Maulana Rum and Bu Ali Sahib Kalander, both of whom were Sufis. The second grand division (stages 7–11), or the world of subtle matter, is peopled by the various avatars and incarnations, *e.g.* Ram and Krishna, and the Rishis and Munis, as well as by Christ. The Radha Swami people say that Christ attained only to the seventh stage (*Sahasdal Kamal*). As regards the goal of all religions except the Radha Swami faith, the present head of the sect remarks: "All the extant religions have for their goal the spheres comprised in the second grand division of the *Spiritual-Material* region, and are subject to decay and dissolution, because

matter is mutable, and regions subject to its influence, however subtle it may be, sooner or later undergo change." Finally the lowest grand division is inhabited by all the rest. Mohammed Sahib got no further than stage six—the Yogi state. The great majority of all mankind are declared to be living in the *Maya Desh*, below stage six, and so in the world of sense and sin.

We now come to the difficult problem of the theology or doctrine of God in the Radha Swami sect. Here I must speak with a certain hesitancy and reserve. Let us begin with a quotation from the present head of the sect:—

"Radha Swami is the real name of the Supreme Creator . . . If the faculty of hearing is sufficiently developed, all force currents could be heard as sound. The Supreme Creator evolved this creation by his spiritual currents. Spirit force is the force of attraction, love and intelligence, or intention. Like other forces in its creative action, it acts by focus and currents emanating therefrom. The sound in articulate speech of the spirit-current is Radha, and that of the spiritual focus or reservoir is Swami. The name Radha Swami is accordingly held to be the true and real name of the Supreme Creator, and its sound, which resounds in the inmost quarter of all regions, can be heard by a devotee of the Radha Swami sect when the faculty of hearing inherent in his spirit is developed by the process of devotional practice prescribed by the Radha Swami faith. This name was given out by Radha Swami, the Supreme Creator himself, when He made his advent in this world as *Sant Sat Guru* or True Supreme Guide and Preceptor in human form."

On this I remark: (1) The Radha Swami sect is at one with the *Kabir Panth* in the emphasis placed upon the doctrine of *Shabd*, the Creative Word. "Though the first chapter of St. John's Gospel is quoted in the description of the Spirit, a distinction is made between the 'Word' according to St. John, and that of the Radha Swami, the former being considered to belong to the second and third divisions of the universe, and the latter to the first." According to acoustics, sound presupposes air-waves and a centre or starting-point where the waves begin. Moreover, physical science postulates many different waves besides air-waves. The Radha Swami doctrine seems to

be that, given a sufficient development of the faculty of hearing, all vibrations without exception, ether vibrations and heat vibrations, as well as air vibrations, can be heard as sound. There are "spiritual currents" as well as material currents and vibrations. These also can be heard as sound by the adept. Spiritual force, like all other forces which are propagated by vibrations, acts by focus and currents emanating therefrom. The name of the "spiritual focus" or mysterious force of all energy is *Swami* and the name of the "spirit current" emanating therefrom is *Radha*. The combination of the two names gives *Radha Swami*, which is regarded as the name of the Supreme Creator and Lord of all. Thus, if Radha is the name for *Force*, Swami is the name for the *Lord of Force*. All this acoustic chatter about waves and forces, and "currents" emanating from a focus, together with what we have had about the "grey matter" and the "white matter" of the brain, pineal gland, etc. etc., furnishes a sufficient explanation of the statement that "this religion professes to be based on purely scientific grounds, and nothing is to be accepted which cannot be comprehended by facts, natural laws, and phenomena observable in this world."

(2) In the quotation from the present head of the sect, a three-fold distinction is apparently recognised in the Deity. There is first, *Swami*, the Lord of all and the Great First Cause, concerning whom nothing can be predicated. This reminds us of the *Nirguna* or *Shuddh Brahma* of the Vedantists, to which, if any attribute be ascribed, the proper answer is *neti, neti*, "not so, not so." We are also reminded of the Gnostic conception of God as "the unfathomable *abyss* . . . unnamable and incomprehensible." The second distinction is *Radha*, the creative spirit, energy or word, which emanates from Swami and proceeds downward on its creative errand. The combination of the two names in the compound name Radha Swami was originally an epithet of Krishna, and meant simply *the Lord of Radha*. Thus the name belonged originally to the vocabulary of Vaishnavism, and accordingly the Radha Swami sect may be regarded as a reformed Vaishnava sect. It is interesting to note that the Krishna of

popular Hinduism is regarded by the Radha Swami people as a demon. Radha, not only in its original reference to the chief mistress of Krishna, but also in its usage in the Radha Swami sect, is feminine. Swami is sometimes called the *Supreme Father*, and, in like manner, Radha is called the *Supreme Mother*. The third distinction is the incarnation of "the Supreme Creator himself, when He made His advent in this world as a *Sant Satguru* or True Supreme Guide and Preceptor in human form." The *Sant Satguru* "is described as an incarnation of the Supreme Being, or else one who has reached the highest division under the direction of an incarnate *Sant Satguru*."

As already remarked, those who attain to the Radha Swami world (the highest heaven of bliss in the Radha Swami eschatology) become like Radha Swami, but without losing their personal identity. This reminds us of the ecstatic assurance of the apostle John, that "when He shall appear we shall be *like* Him." Absorption in the pantheistic sense is rejected. The relation between Radha Swami and the soul which has attained to the final stage is declared to be the same as that between water and a fish in the water. The fish, on the one hand, is not separate from the water; but on the other, the fish does not turn into water.

Radha Swami Dayal manifested himself to the world in 1861 A.D. The incarnate *Sant Satguru*, even while on earth, has his citizenship in the *Raaha Swami Dham*. He is not controlled by the forces and currents which come from the low levels of earthly life; for, "as in the state of somnambulism, all the functions of the body and senses are performed from a plane higher than that which the soul occupies in the wakeful state, so all the actions of the incarnations of the True Creator are regulated by the currents coming direct from the Supreme Being himself." The *Sant Satguru* who has attained to the highest stage of being might leave the body at any time and return to his own proper sphere; but he stays on earth a certain time for the salvation of believers. This is of his grace.

We pass on now to describe "the essential spiritual practice" of the sect, which is known as *Surt Shabd Yoga*, or "practice of the spirit and word." We are told that

"exaltation of the spirit by the aid of the spiritual current, which is perceived as sound internally, to the pure region of spirit, which is the only true abode of perfect emancipation and salvation, constitutes the devotional practice of the Radha Swami faith." And in another place it is written: "The second person of the Trinity has been described as the original spirit, and prime origin of force in the universe; arising from it is a spirit-current of every living thing. As the tendency of *Brahm*, or the Universal Mind, and still more so that of matter, is downward, this spirit-current naturally flows from the brain through an internal orifice in the body towards the nine external orifices. The object of the *Surt Shabd Yoga* is to change the direction of this, so that the human spirit may rise towards the source from which the spirit came, instead of descending to lower depths. This idea is compared with the *Pran Yoga* of orthodox Hinduism, which consists in suspending the breath and drawing it up to the ganglion behind the point between the eyes; but the Radha Swamis say that *Pran Yoga* is dangerous to health, and moreover, though it is useful to liberate the spirit from the bondage of coarse matter, it does not go far enough, as the breath is merely an agent of the spirit-current, and not the spirit itself. The actual practices connected with the *Surt Shabd Yoga* must be learned from a *Sant Satguru*, or a *Sadhguru*; but the exercise is facilitated by prayer, which must be a genuine effort of the mind. The repetition of 'mere holy words or names' is only of use to concentrate the spirit; but to obtain real spiritual benefit it is necessary that the sounds issuing from the highest division should be heard internally. It is not claimed that the practice will aid in performing miracles, or in the acquisition of supernatural powers (though some adherents have obtained these), but sincere devotees, who only wish to approach the Supreme Being, will have beatific visions, which they must not divulge, and will be comforted in their daily life."

The practice of *Surt Shabd Yoga* requires from two to three hours a day, and may be performed whenever convenient by day or by night, all at once, or in successive instalments. A secluded place should be chosen for it, whenever possible. If unbelievers are present a veil

should be used during the practice. Animal food, strong drink, and intoxicating drugs are prohibited as detrimental to the inward concentration and exaltation of the spiritual current," in other words as detrimental to the "proper performance of the spiritual practice prescribed by the Radha Swami faith." And herein lies the test of the goodness and badness of actions. "Acts (including spiritual practice) which tend to free the spirit from matter and raise it to its source are good, and those which tend to degrade it are bad." It is from this point of view that great moderation is recommended in the enjoyment of food and sleep. The amount of food used should be diminished, we are told, by one-third or one-fourth, and should be eaten very slowly, and during the twenty-four hours one should sleep only from five to seven hours. And not only is there the prohibition of the use of animal flesh and all intoxicants in the interest of the spirit's warfare against the flesh, but also for the same reason the frequenting of shows and spectacles, the needless walking through bazars, the use of gorgeous raiment, and all idle conversation are forbidden.

The religious meetings of the sect are held in private houses after the manner of the early Christians, and are very simple in their character, consisting of singing, reading from the sacred scriptures of the sect, and an address from the *Sant Satguru*, if he be present. The following is a description furnished by an eye-witness of an extraordinary religious service in Allahabad, the *Sant Satguru* himself presiding:—

"Their meetings are held in an ordinary Hindustani house of fairly large size, in a courtyard enclosed on the two ends and one side by galleries and on the other side by a high wall, and protected from sun and rain by a canvas cover. The side gallery is enclosed by a *Parda* of white cotton cloth, except at one end where the *guru's* platform stands, half in the gallery and half in the corner of the courtyard. As one enters by a door into one of the end galleries, picking one's way through an interesting collection of footwear, and stops by request to add one's own to the pile, one sees before him some two or three hundred neatly dressed and intelligent-looking men sitting on the white floor-cloth of the courtyard, while at one corner sits the *guru* on his platform, and beyond this, through the gap in the *parda*, appears a sea of

women's faces in the gallery and the interior part of the house. When one has picked one's way as carefully through the seated devotees as through the shoes at the entrance, and found a seat among them in the breeze of the *pankha*, one has time, while a venerable blind man and two companions in a corner behind him sing plaintive bhajans from plush-covered books, to study the *guru* and his surroundings. He is, as his name indicates, of Bengali Brahman origin, is an M.A. of the Calcutta University, and occupies a high position as superintendent of one of the departments of the Accountant-General's office. But he does not present an appearance either of great intellectuality or of great spirituality as he sits on his platform supported by silken cushions. He is a man of medium complexion and of medium stature, and wears a thin muslin *kurta* and *dhoti* only. Above his platform is a richly embroidered canopy, and a gaily coloured *pankha* fans him, occasionally supplemented by a peacock brush in the hands of a disciple (one of his own sons I think) seated beside the platform. As we study his face, we see that he has a good forehead, prominent brows, overhanging deep-set eyes, a somewhat long aquiline nose, and a large mouth and ears . . . His style is didactic or argumentative, but never earnest. He says the superstitious and idolatrous are beneath contempt, and wants none such to join his fold, only the select and favoured few. He often indulges in a form of wit which does not appeal very strongly to outsiders, and apparently not even to his own disciples."

The name of a religious gathering of Radha Swami people is *Satsang*, and the members of the sect are called *Satsangis*. In all meetings where the head of the sect is not present (practically everywhere except in Allahabad), the picture of the *guru* takes the place of the living *guru* and receives the veneration which he would receive if he were present. In cities where many of the members work in offices, the chief weekly meeting is held on Sunday. In addition to this there are frequently held daily meetings where a few gather together for worship and devotion.

The Bible of the sect consists of the writings of its successive *Sant Satgurus*. The *Sar Bachan* (already mentioned) is the work of the first *guru*, Shiv Dayal Sahib. Rai Salig Ram Sahib wrote the *Prem Bani* in four volumes, and the *Prem Patra* in five or six volumes. While the sacred books of other religions are regarded with a certain respect, it is held that the teachings of Shiv Dyal Sahib and Rai Salig Ram are superior to them all.

They alone are infallibly true, and they alone point out the way of salvation. Next to these are placed the writings of Kabir and Guru Nanak.

As regards moral teaching we are told that "the moral code of the Radha Swami faith for the regulation of worldly affairs is that you should act as you would that others should act towards you." In this sense all men are regarded as brothers. The doctrine of transmigration is taught. Those who give themselves fully to *guru bhakti* and the practice of *Surt Shabd Yoga* may attain to the final stage of the Radha Swami bliss after only two or three births. For one who has reached the Radha Swami world there is no rebirth. This is *asli mukti*, real and true salvation. It is held that out of the Radha Swami Church there is no salvation in this full and perfect sense, although it is admitted that each of the religions of the world may help its devotees to make some progress toward the ultimate goal. It is what might be called ordinary salvation to attain to *Daswan Dwar*, the ninth stage, and, as it were, the half-way house on the road to the Radha Swami abode. But this half-way attainment does not deliver from rebirth. Those who attain to *Sat Lok* are not born again into this world, but abide in everlasting joy and are furnished with a spiritual body. There is a strange attitude taken in the matter of the public confession of the Radha Swami faith. We read as follows: "The faith does not require any change in profession or the abandonment of family ties; in fact, it is distinctly laid down that as the sole outward sign required is the doing good to others, and the inward mark is the private practice of *Surt Shabd Yoga* . . . it is quite optional to believers publicly to renounce their former creed or not." Verily the entrance into the Radha Swami faith is not by the way of the Cross.

The adherents of this sect are said to be found all over India. If the various provinces be mentioned in the order in which they contain members of the Radha Swami sect, the order will be the Punjab, United Provinces, Bengal, etc. Thus the Radha Swami people seem to be most numerous in the Punjab, especially in the Ludhiana District. It is estimated that there were three or four thousand followers gathered during the lifetime of the

founder, Shiv Dayal Sahib. In the Census of 1901 over fifteen thousand members are returned for the United Provinces. We may perhaps assume that the number in the Punjab is equal or even greater. This would make at least thirty thousand members for all India by not counting more than the United Provinces and the Punjab. But it must be remembered that the sect requires no "change in profession." This fact makes the enrolment of members a very easy thing, and often doubtless a meaningless thing. It is claimed that "a large number of educated people have joined" this society. All classes are received — Hindus, Mohammedans, Christians, Jainis, Chuhras, Chamars, in fact everybody. My leading informant had himself initiated a Christian. An Englishman and his wife were also received. The programme of this sect, like that of every reforming sect of modern India, is universalistic. The hope is cherished that all the people of the world will finally embrace the Radha Swami faith. The members of this sect glory in their religion as being "practical." They believe that nothing will be able to stand before it. They lay great stress upon *their own science*, but regard the science of ordinary scientists as more or less erroneous. Theoretically caste is not observed. It is allowable for all members to eat together. But actually, on account of the prejudices of weak brethren, the theory remains largely a mere sentiment.

As regards the points of contact between the Radha Swami faith and other systems, it has already been shown that this faith is but a modern Hindu form of the ancient Gnosticism. The doctrine that matter is essentially evil, that creation is the result of spirit falling somehow under the power of matter, and that salvation consists in the deliverance of spirit from the bondage of matter—these three doctrines are common both to the ancient Gnosticism and to the Radha Swami faith. Thus the Radha Swami system is an old foe in a new dress. But the ancient Gnosticism was essentially Theosophical. In like manner the modern Hindu type of Gnosticism known as the Radha Swami faith has fundamental points of contact with modern Theosophy. Much of the terminology is common to the two systems. Thus the present head of the sect in his

article published in the report of the Census of India for 1901, vol. xvii., pp. 131–132, speaks of the "astral and higher planes," "esoteric teachings," "adepts," "astral or subtle environments which accompany the spirit at the time of death," etc. One statement is practically identical with one of the latest utterances made by the high priestess of Theosophy, Mrs. Annie Besant. The statement is this: "Unless the spirit can, at the will of the devotee of the Radha Swami faith, leave the body and reach the highest spiritual spheres, his devotion has not resulted in the attainment of the object in view."

The Gnosticism which preyed upon the early Church was a spurious and counterfeit form of the religion of Jesus Christ. External resemblance without inward reality constitutes the very nature of a counterfeit. Some of the points of contact between the Radha Swami faith and Christianity are almost startling. Thus the Radha Swami religion has a doctrine of the *Trinity*, a doctrine of a *Messiah* who has come in human form, and who is at once "the image of the invisible God and the Supreme Teacher for all mankind, a doctrine of the spirit or energy of God (*Radha*) which as a "spirit-current" pervades all things, a doctrine of the Supreme Father (*Swami*) who is the Lord of all and the Great First Cause. It has a supreme moral law in the shape of the "Golden Rule." It has a universal message for all mankind. It has a doctrine of the word of God, conceived both as a canon of holy scripture, and as an inward, spiritual and eternal word (*Shabd*). But these resemblances are relatively external. The most fundamental note of the Gospel of Jesus Christ, that to divine love which *suffers* in order to save, is left unsounded. That which is the greatest stumbling-block to the natural heart of man is left unmentioned. The doctrine of the *Cross* finds no place in the Radha Swami system.

The Radha Swami faith may be looked at from opposite points of view. We may see in it an evidence of the leavening effect of Christian ideas in India, and from this point of view we may well give thanks to God for every particle of truth which is found in this sect. On the other hand, the Radha Swami religion may be regarded as a skilful counterfeit of the truth, put forward by Satan, "the

god of this world," in order to "blind" the eyes of men, "that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." The Radha Swami sect is clearly a disintegrating and dissolving force continually gnawing at the vitals of old Hinduism. In the providence of God, who is able to make even the wrath of men to praise Him, it may form a part of that great preparation of India, which is now going on through a multitude of different agencies, for the coming of the kingdom of God and of his Christ. At any rate, the future is bright with hope. Ancient Gnosticism with its "fables and endless genealogies," and its "science falsely so-called," paled and waned before the light of the Sun of Righteousness.

This account of the Radha Swami sect constitutes a call to prayer, not primarily perhaps for the members of this sect, but for the Church of Christ in India. We have not walked in the beauty of holiness. We have not commended the gospel of Christ by our love and unselfishness. Men have been groping in the darkness of sin and error, and saying "Who will show us any good?" and we have been unable effectively to point them to "the Lamb of God which taketh away the sin of the world." While the Church has been slumbering and sleeping Satan has been active, and multitudes have been enticed to accept a counterfeit salvation in the place of a real salvation. We, the members of the Indian Church, need first of all to utter *for ourselves* the prayer: "Lord, lift Thou up the light of Thy countenance *upon us*." And, thank God, this prayer is going up from multitudes of hearts these days. Thank God that the Church is awaking out of sleep. Already are we beginning to hear the voice: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

H. D. GRISWOLD.

JAMAICA AS A MISSIONARY CENTRE.

"WHAT hath God wrought!" Such a reflection suggests itself to anyone who studies the history and achievements of the Christian Church in the British West Indies during the century which has elapsed since the abolition, in 1807, of the slave trade with West Africa. The result of the combined missionary efforts of various Christian bodies in these Islands during this period is a conclusive answer to cavillers at Missions. It is not, however, the object of this article to deal with these achievements in the British West Indies as a whole. Attempts have been made by more competent observers to estimate the change that the century has produced in the religious, social, and moral conditions of the people of various African tribes, from the Gambia to the Congo, by whom—torn from their native land under every imaginable condition of wrong and cruelty—the West Indian Colonies were recruited, and by whose descendants the Islands are now mainly inhabited.

We will confine ourselves to the work of the Church of England in Jamaica, which is typical of that which has been done in other islands and by other religious bodies. For a just understanding of present problems and present opportunities it is necessary to glance briefly at what the conditions were at the beginning of the period referred to. As regards the Englishmen living in the Colony at that period, Lady Nugent, wife of the Governor of Jamaica at that time, wrote in 1802 :—

"White men of all descriptions, married or single, live in a state of licentiousness with their female slaves, and, until a great reformation takes place on their part, neither religion, decency, nor morality can be established among the negroes. The overseers too are, in general, needy adventurers, without either principle,

religion, or morality. Of course their example must be the worst possible to these poor creatures."

In two entries she gives us a vivid picture of the condition of the Church :—

"Met . . . clergyman of the Parish (Westmoreland). He appeared rather an illiterate person, though a well-meaning man; but much cannot be expected when it is known that only a few years since he was an overseer on Mr. Wedderburn s estate of Paradise. It seems that Mr. W., to reward his services as overseer, purchased the living of Savanna-la-Mar, and the Bishop of Man ordained him!"

Again :—

"Clergymen make no secret of making a traffic of their livings. General Nugent has set his face against such proceedings, and has refused many applications. He is determined to do all he can towards the reformation of the Church and thus rendering it respectable. It is indeed melancholy to see the general disregard of both religion and morality throughout the Island."

There were, however, a few bright exceptions to the general failure of any attempts to educate or Christianise the slaves. Thus Lady Nugent writes, in 1805 :—

"At dinner . . . . Mr. Vaughan (Trelawny). Had a long conversation with the latter on the subject of making Christians of the negroes, and of his experience of the advantages of teaching them their consequent duties. On his estate (Plumstead) he has christened all his negroes, and has induced many of them to marry and lead regular lives. He says they have, in consequence, improved in all respects, are sober, quiet, and well-behaved, and the last year twelve children were born of parents regularly married. The new negroes are attended to the instant they arrive on the estate, and are taught their prayers most zealously by the oldest black Christians, and those best instructed and most capable. How delightful this is! I wish to God it could be made general, and I am sure the benefits arising from it in every point of view would be incalculable."[1]

The Jamaica community at this time were living in a state of perpetual terror. French invasions were constantly expected; the negro Republic of Hayti had just been established amid scenes of massacre, and there was cause for fear lest the disturbances should spread to Jamaica; but, above all, there was the ever-present danger

[1] *Lady Nugent's Journal*, ed. Gendall, Jamaica Institute, 1907.

of insurrections by the sullen and savage slaves, kept in check only by more savage reprisals. "Three magistrates," we read, "may condemn a slave to death." It was indeed this terror, accentuated as years went on by forebodings as to what might happen, as the emancipation of the slaves became more imminent, which led to real interest and co-operation in the work of evangelising the negroes. The Gospel and education were at length recognised to be the only real safeguards of the planters' lives and properties; and so (in response to urgent appeals from the very men who had hitherto thwarted any feeble attempts that were made to evangelise and educate the slaves) the Imperial Government "decided to strengthen the Church" in these islands by creating two bishoprics, and in 1824 voted £20,000 a year to complete the ecclesiastical machinery necessary for the due establishment of the Church throughout the West Indies. A "King's Letter" was granted to the S.P.G. authorising that Society to make collections in all English churches for a "Negro Education Fund," which appeal met with a ready response. The S.P.G. gave in sixteen years £85,000, the S.P.C.K. £24,000, the Christian Faith Society £5,000, an annual Parliamentary Grant averaging £3,900 was also made; West Indian merchants, private gentlemen, and congregations in more than 900 churches subscribed, and the result was more than £164,000 for this special work. There were also Parliamentary Grants of £5,000 for Normal schools, £25,000 for school-houses, education grants of £30,000 a year until 1842, and lesser grants until 1846. The Island Governments co-operated with the missionaries of every denomination by liberal grants of money; the various missionary societies, not connected with the Church of England, joined in the work with zeal and generosity, and the result of the manifold activities thus concentrated on the spiritual and educational enlightenment of the negro population was that when, by the abolition of slavery on August 1, 1834, the Imperial Government, by a single drastic Act, changed the whole form of society in these Islands, this social revolution, which had been so much dreaded, took place without a single outrage or breach of the peace throughout the West Indies; and instead of the

rapine and slaughter which had marked the setting free of the slaves in Hayti, and which it had been justly feared would be the effect in the other islands, religious rejoicings and thanksgivings alone took place. This golden age of Missions in the West Indies did not, however, last long. The Negro Instruction Fund of the S.P.G. ceased in 1850, and about the same time the decline of the sugar trade, due to the combined effects of emancipation upon the labour-supply, and the new fiscal policy of the Mother country, led to a period of severe financial depression throughout the British Islands, in which the Church also suffered. The Island Legislatures were compelled gradually to curtail grants-in-aid of Church and school work; cholera, earthquakes, and hurricanes added to the difficulties of the situation; and at length, in 1869—all Imperial Grants having ceased the previous year—at the peremptory dictation of the Colonial Office, without any local pressure from the local Legislatures, the Church in the West Indies was suddenly disestablished, in the sense that no grants-in-aid were renewed. Since 1870 the entire work of the Church in Jamaica has been supported by voluntary effort, and mainly by the black and coloured people themselves. A further difficulty the Church has had to meet was caused by the redistribution of the population consequent upon emancipation. The population in slavery times had been grouped in large settlements, and the churches and schools were naturally built in the same localities. But after emancipation the negroes asserted their independence of paid labour, and acquired, by purchase or otherwise, their own small holdings, scattered far and wide, out of the reach of church or chapel or school. The educational and religious impressions, which had been hastily imparted, would soon pass away unless the people could be followed up and retained within Christian influences. This pressing need for new home missionary effort was met by the inauguration, in 1862, of the "Jamaica Home and Foreign Missionary Society," with the object of furthering missionary activity—

1. "In those districts of Jamaica which are still, from peculiar circumstances, destitute to a certain extent of the means of grace."

2. "In that portion of Western Africa bordering on the river Pongas."
3. "In the territory of the Mosquito Indians on the coast of Central America."

This Society has proved of great value to the Church, and indeed to the Island. It began with four stations, which at the time of disestablishment had grown to twenty-six, and now number 120. It has fostered the missionary spirit of the diocese, and taught the organic unity of the whole Church. It has provided a suitable sphere where the activities of earnest black and coloured laymen could find scope as catechists, schoolmasters, and lay readers, and where they could learn to be leaders of others in any efforts for the common good. Many of the present self-supporting country churches in the island were originally mission stations of this Society, worked, as the present stations are, by catechist-schoolmasters acting under the superintendence and direction of the nearest available clergyman. Several of these catechist-schoolmasters, and others of the same class, have been ordained, and have proved themselves useful clergymen and missionaries in the West Indies, Central America, and in the West Indian Church Mission to Western Africa, commonly known as the "Pongas Mission." This unique mission was founded in 1851 by Principal Rawle, of Codrington (afterwards Bishop of Trinidad), and the West Indian Church has supplied a considerable part of its funds and all its staff. Since 1864 the missionaries have all been men of colour.

The negro's preference for cultivating his own "provision-ground," rather than remaining permanently or steadily in the hired employment of another, necessitated the present system of bringing indentured coolies from India to work for a limited number of years on the plantations, and thereby created a fresh increase of the Church's responsibilities, and a wonderful opportunity of extended influence. There are about 12,000 of these, who are chiefly Hindus, at work in the island. Most of them, at the end of their period of indenture, return to their native land. Their presence would afford a wonderful opportunity of helping on the evangelisation of India if

only the Church could adequately seize it. Something is being done, but by no means all that could be done.

There is a similar problem to be faced with regard to the thousands of Chinese, mostly shopkeepers, who are found scattered over the Island. Something is being attempted with a view to reaching these too; but a special Chinese-speaking missionary, who would be welcomed and helped by the numerous Chinese Christian converts, would produce far-reaching results in China itself, since most of the Chinese, when they have saved a little money, return home.

We may also mention the opportunity that exists in Jamaica for Christian intercourse with the Arabic-speaking Syrians, who are members of the Orthodox Church of Syria, of whom about a thousand are sojourning in Jamaica for business purposes. With the warm approval of the Syrian Greek-Orthodox Bishop of Brooklyn (N.Y.), the spiritual head in America of the Syrian Church, some steps were taken in Jamaica, two years ago, towards constituting a mission of help, as the Syrians had not and could not get a priest of their own. The Bishop's words may be interesting, as a sidelight on the much-debated question of the inter-relation of the Orthodox and Anglican communions. He writes:—

"Thank you very much for your noble object to help our Greek-Orthodox Syrians in Kingston, Jamaica, who are at present without a priest of their own faith. . . . According to my opinion, the only Christian Church which deserves the profound respect of every intelligent Orthodox Christian is the Catholic Church of England (the Episcopalian Church); and meanwhile, till the proper time come for the complete intercommunion and desirable union between the Orthodox and Episcopalian Churches, I am willing to advise our Orthodox Christians in all America, who have no priest of their own faith, to prefer the good services of the Episcopalian priests, as they are the most friendly to our Orthodox faith."

The vigorous mission work carried on under the direction of the Bishop of British Honduras in that Colony and among the English-speaking population of the various towns scattered over a distance of eleven or twelve hundred miles along the north coast of Central America, is

an offshoot of the Jamaica Church. In remote districts of Colombia, Ecuador, and Costa Rica, beyond the reach of the diocese of Honduras, the influence of the Jamaica Church is being felt (and is destined to be felt in greater measure when the Panama Canal is finished) through the efforts of Jamaica Churchmen of all classes who have gone to settle outside the British dominions and who are proving the reality of their convictions by becoming active missionary pioneers.

The Church in Jamaica has almost reached the point when further extension within its own borders is unnecessary. What is necessary is a wide outlook and more introspection and self-cultivation. Its present problems are due in great part to its energy and success; it has had to face a period of recurring catastrophes and poverty, and it is just in this period that the last vestiges of State support are withdrawn. The process of combining country cures so as to provide living stipends has been carried to a point impossible of further extension without serious detriment to the work; and, meanwhile, the rapidly increasing efficiency of the population, and their newly awakened aspirations, demand more, and not less, guidance and help. Whenever it is asked: Are we to abandon this or that work? the unanimous answer is No! It is hoped and felt that the present period of strain will pass away, and that the result will be a new access of strength. Yet it is felt also that some of the work the Church in Jamaica is attempting to do is greater than merely local efforts should be expected to bear, especially in such a period as the present. The Imperial Church ought to help to relieve the burden. Money is needed to complete the endowment of the bishopric, to provide missionary priests for the East Indians, and for the Chinese: to rebuild churches which have been destroyed by earthquake, or to relieve the burden of debt left on those which were a short time before destroyed by hurricane. Kingston, a year after the earthquake, is still churchless, and a year's efforts have not succeeded in raising more than one-third of the amount required. Every pound given means the support of multifarious efforts which have their effect, not only in Jamaica, but in remote parts of India, Africa,

China, and South America. The problems of the Church in Jamaica are not merely local problems. They are bound up with the whole question of Christian missionary enterprise. The future of the heathen 200,000,000 of Africa is connected, to some extent at least, with the success or failure of the Church in the West Indies. In Jamaica, which is the largest of the British West Indian Islands, the capabilities of the negro race are being tested under the most favourable circumstances, and as the distance from slavery times increases, as civilisation advances, as the race becomes more educated, and the unquestioning simplicity and gratitude of the period after emancipation is succeeded by a period of political and racial aspirations—as, in fact, the negro begins to find himself under circumstances more favourable to his development than any his race has ever before experienced, Hayti and Liberia not excepted, it will be seen what place the negro is destined to make for himself in the comity of nations. The progress will be slow; but while it is true that the responsible conduct and oversight of the work of the Church cannot, for some time yet, be entirely left to the native Jamaican any more than the civil government can be left entirely to native officials, yet a great and increasing share of that conduct and government is being given, and will increasingly be given. In Church and State alike the authorities are anxious to meet the aspirations of the negroes more than half-way. Those who love the negro best deprecate most his lingering prejudice in favour of "a white parson" and English leadership generally in business and in politics.

If it is true that the individuality of the negro is distinct from that of the European, and if it is further true that the unenlightened negro mind has a tendency towards those partial aspects of truth which Mohammedanism teaches—then the necessity, altogether apart from the question of climate, of employing men of the negro race to evangelise Africa, and the necessity of doing so quickly and in adequate numbers, is urgent. May not the nearest way to evangelising Africa be by strengthening the Church in the West Indies? The Christian negro has

an intense desire to preach to others. Let us use that desire to the full. The experiences of the Universities' Mission on the East of Africa, and of the Pongas Mission on the West, have proved the possibilities. Is there not at the present time a call from God to the West Indies, and especially to Jamaica, to become a seminary of the Faith for Africa? Men and women are waiting for the call to be brought to them, the machinery for their training is ready in the Jamaica Church Theological College, and Codrington College, Barbados, which both train up to the standard of the Durham or London degree. What is needed is a fresh realisation of the possibilities of the situation on the part of the Church at home. More scholarships at these colleges for missionaries for Africa need to be provided. This would give the needed stimulus to the Church in Jamaica, in its efforts to accomplish the work which God has given it to do; this would crown the record of all that God has done for the negro race during the past century, and would be Christian retribution to Africa for the misdeeds of our grandfathers. Is it merely a dream? Is it impossible that this century should see the Universities' Mission from the East, and the West Indian Church Mission from the West, stretching forth their light- and life-giving hands until they meet, and there is heard the Babel of African tongues joining in one in thanksgiving to God in the midst of a Christian Africa?

THOS. P. GEORGE.

GEORGE JEHOSHAPHAT MOUNTAIN, THIRD BISHOP OF QUEBEC[1]

WHEN the newspapers last September told how the Bishop of London visited and laid flowers on the grave of the Mountain family, many in England were probably none the wiser. As this family, and especially the one whose name stands at the head of this paper, were intimately concerned with the beginnings of the Anglican Church in Canada, the following pages may be regarded as of general interest.

In the year 1793 the English Government determined to do something for the spiritual welfare of the Canadian province which had been won from France by Wolfe's great victory in 1759, and was rapidly becoming settled with English people. Bishop Inglis, the first Anglican colonial bishop, had been consecrated in 1787 for Nova Scotia, and a bishopric of Quebec was about to be erected. Dr. Tomline, Bishop of Lincoln, who had been Pitt's tutor, recommended his chaplain, Dr. Jacob Mountain, a former Fellow of Caius, Cambridge, who was consecrated on July 7, and sailed for Quebec at once with his own family, his brother (also a priest) and nephews, making a party of thirteen in all. The family were of Huguenot extraction and had settled in Norfolk; the second son, George Jehoshaphat, having been born at St. Andrew's parsonage, Norwich, on July 27, 1789, and privately baptized by his own father, who also confirmed and ordained him. Amid the novel surroundings of a beautiful home in the Canadian woods, George Mountain was educated by a tutor till the

[1] See *A Memoir of George Jehoshaphat Mountain, D.D.*, compiled at the desire of the Synod of the Diocese, by his son, A. W. Mountain: Sampson, Low & Co., 1866. Also see the Bishop of Montreal's *Journal of a Visit to the Red River*, 1845.

age of sixteen, and early displayed great facility in Latin, Greek, and French. He returned with his elder brother to England and lived at the rectory of Little Easton, Essex, till he was able to go to Trinity College, Cambridge, where he graduated in 1810 without honours. He there stored a retentive memory with classical litera ture, from which throughout his busy life he drew the apt quotation on many occasions. He returned to Canada in 1811, a year of great excitement, when our Canadian Empire was saved by General Brock. He volunteered for service against the Americans, and actually mounted guard as a member of the civic corps on the walls of Quebec. He was ordained deacon on attaining the age of twenty-three, as assistant of the church at Quebec. Even now began the "journeyings oft" which made up his whole life, for he accompanied his father on his travels both in Upper and Lower Canada, as the present provinces of Ontario and Quebec were then named. The roughness, the difficulty, the expense of Canadian travel then can hardly be paralleled nowadays, except in the remotest regions. Only ten years later the facilities for travel were greatly improved, when one small steamboat made occasional trips from Quebec to Montreal. At first heavy *bateaux*, rowed at an exorbitant price, and small sailing-vessels were the usual mode of travel on the main water-ways; where roads of any sort existed horses could be used, but most points could only be reached on foot. "There are habitations," he wrote, "lying some distance off the road accessible now by horse-paths, but not even so in the first stage of settlement, when the inhabitants could only get backwards and forwards on foot, and in the wet season were in many places up to their hips in water in doing so." The Bishop lived to see railway travel introduced, and first used it in diocesan work in 1855.

In 1813 he married, and for forty-seven years the devotion of his wife lies behind the external record of arduous work. He went to Fredericton, New Brunswick, then and now a military station, and though he spent only three years there, yet nine years after he was much desired as bishop of New Brunswick, and when he first revisited Fredericton, after thirty years, his reception was one of the utmost

enthusiasm from all classes. But his real vocation lay in Quebec, to which he went back as minister of the parish church. He was also appointed "official" of Lower Canada, the title of Archdeacon not being accorded till 1821, by which date he had also received the degree of D.D. from Archbishop Howley. His work thenceforward was at Quebec, and as a parish priest he was in every way efficient; the interest of his life is due to the part which he played in organising and ruling the diocese of Quebec, and indeed the whole Church of Canada.

His view of the Church and its relations to the Establishment at home, his far-sighted dealings with the problems of the time, his attitude towards Rome and Protestantism, his ideals of church development, of worship, and of church government, are surprisingly modern, and in advance of their times. From time to time one has to recall with astonishment that the opinions in his letters and speeches come from days before the Oxford Movement, which we too readily picture as dark and uninspiring. Quotations of his words on many questions that are to-day full of importance will illustrate this. In a letter dated 1842, he wrote: "It is curious to see that many points which years ago I made the subject of thought, and committed roughly to paper with the vague expectation of preparing them at some day of leisure (should that ever come) for publication, have latterly been brought forward by this or that person or party, and their recommendations are beginning to be acted on in the Church. If I could enter into the spirit of the old saying *pereant qui ante nos nostra dixerunt*, I should have abundant grounds. . . . I rejoice that without my help the world is opening its eyes to the importance of recovering discipline in the Church, preserving the reverence of public worship in matters of exterior, distinguishing the clergy as men of God by their proper ecclesiastical habit, etc."

Impressed with the necessity of extending religious knowledge he set to work to get national schools for boys and girls established, and founded a diocesan committee of the S.P.C.K. "We are glad," he said in 1822, when preaching for the national schools, "to give education without meddling with the tenets or religious discipline

of non-church children, but utterly do we renounce the maxim which would forbid it to religion to have her share in the public training of youth. . . . I know of no exclusion so injurious as the exclusion of religion. . . . Are we so afraid of training our children to be Churchmen that we will not contribute to their chance of being Christians?" His Sunday-schools were also his especial care, and he took an active part in promoting uniformity of system throughout the diocese. His endeavour to ensure punctuality amongst a large staff of teachers may appeal to the superintendent of to-day: A large board hung on the door with the teachers' names written on small blocks of wood, which they drew out as each entered school, so that he might see at a glance who were punctual in their arrival.

Though he was the only clergyman in Quebec or near it, except the garrison chaplain, he was constantly visiting outlying places, giving services where they were held only occasionally, opening up new stations, discussing the prospects of church-building and the planting of ministers, stimulating the people to efforts for themselves, baptising, and administering the sacrament. At this time there were in Lower Canada only eight clergy, four of these being of the Mountain family. Two of the eight, Dr. Stewart and G. J. Mountain, became bishops of Quebec. By 1836, when the latter was consecrated, there were five clergy in Quebec city and thirty-four in all in Lower Canada, serving forty-two churches and many mission stations. In 1816, even Montreal had no church, the Church of England being obliged to hire a Scottish church in which to hold service. But churches were being put up in many places, mostly, as is still the case in missionary dioceses, being made of wood. Many visitors to Canadian western churches to-day would echo the Archdeacon's words in 1829: "The diminutive stone church at Rivière du Loup, small as it is, and without steeple or tower . . . I like better than the township wooden churches. I cannot avoid attaching the idea of something trumpery and as it were makeshift to a wooden building, however neatly finished. This little church has very thick stone walls, and looks as if it belonged to institutions on a permanent

basis." At Gaspé Basin, in that beautiful mountainous district which travellers up the St. Lawrence see on the south shore, he held services in French, and was often taken by the inhabitants for a *Français de France.* Here he heard "what we cannot boast of in the cathedral at Quebec—the bell inviting worshippers to the temple. This, a mere unpainted barn, is yet a surprising building when one remembers that the materials grew in the woods one Sunday, and formed a church, framed, roofed, and boarded, and in which service was held, on the next."

In 1825 Archdeacon Mountain came to England on diocesan business and during his absence his father died. In the year following, Dr. Stewart, one of the earliest labourers in the Eastern townships, was consecrated as bishop. The Government at this time refused to carry out the division of the diocese, which had been under discussion. Year after year after his return to Canada was filled with continual travel in visiting his vast archdeaconry, and in 1835 the Bishop sent him once more to England with a proposal for the formation of a separate diocese of Upper Canada, to which he himself desired to be translated. By the arrangement finally arrived at Mountain was appointed as coadjutor, and was consecrated in Lambeth Palace chapel on February 14, with the first Bishop of Australia, Dr. Broughton. These two met once again in 1853, at a conference of colonial bishops in London, which was held to discuss the attainment of free synodical action; and a few weeks thereafter Bishop Mountain bore the pall at the Bishop of Sydney's funeral.

Mountain's title was Bishop of Montreal;[1] but within a few months the charge of the whole diocese devolved upon him, as his venerable chief returned in broken health only to die in England. The care of the diocese was altogether too much for one man, and at length in 1839 a bishop of Toronto was consecrated to take the oversight of Upper Canada. Mountain eventually lived to see six new dioceses to the west formed out of country which had

[1] In 1850 he surrendered the title of Montreal to Bishop Fulford, and received new letters-patent appointing him to the See of Quebec, which he had actually administered for fourteen years.

once formed part of his own. To-day Canada has twenty-four bishops.

Then, as now, in a missionary diocese "the care of all the churches" involved the difficulty of providing for the spiritual needs of an increasing number of poor settlers. Everywhere the development was rapid, proportionately to the ease of travel, and the settlers were scattered and poor, and only too apt when cut off from the offices of the Church to lose grasp upon the principles of religion altogether. The familiar lament over needs unmet and opportunites neglected, appears in the pages of Mountain's life, as it does in the latest Missionary magazine. In 1839 the Bishop says in his Charge: "There has been no census of Lower Canada since 1831, when the Church of England population was estimated at 34,620 souls. The clergy are forty-four in number, with fifty-three chapels built or in process of building. From fifteen to twenty additional clergy would, I think, provide for the present wants of this portion of the diocese. In Upper Canada I believe that employment would be found for a hundred beyond the existing establishment."

"Nothing can be less uniform and unsystematic," he continues, "than the manner in which a meagre supply of clergy is eked out and distributed over the diocese. One portion is paid from the Imperial treasury (the salaries to be discontinued, one by one, as vacancies occur), another from local resources at the disposal of the Government,[1] another is composed of missionaries from home, and there are four different religious bodies to whom the diocese is in this way indebted; [2] another still, though an exceedingly

[1] The Church in Canada was really more State-paid than ever the Church at home. Some five chaplains, and the first two bishops, were paid and appointed by the Government. The "local resources" refer to the Clergy Reserves, tracts of land whose revenues were granted by Government for the maintenance of clergy, and controlled by a Board. Besides the trouble of this control, the amount produced was comparatively small, and Mountain's first visit to England failed to procure exemption for these reserves from a Bill facilitating the sale of Crown lands at a fixed price to the Canada Company. With its obstruction of the extension of the episcopate, and its restricted monetary help, State-aid was not a very adequate aid to the young Church of Canada. The reserves were finally confiscated in 1853.

[2] The S.P.C.K. gave unstinted help in manifold ways. The S.P.G., too, was a noble ally in spite of special difficulties of its own at that time, and of the countless rival claims. A special missionary society, the Upper Canadian

small portion, is dependent upon the people. . . . The task of the diocesan in procuring supplies and maintaining communication with the different parties who afford them, is complicated in a distressing degree." How familiar the story is! The great need; the failure to meet it! How true of Middle and Western Canada to-day, as of Eastern Canada then! Bishop Mountain might well speak, as he travelled among the seminaries and churches and convents that line the St. Lawrence, of "feelings of sorrow and shame and fear, that a mighty Government like that of Great Britain, which has spent millions in this country upon fortifications and military works . . . should suffer its own people, in contrast to the institutions founded for the old colonists by the crown of France,[1] though members of the Church of the Empire, to starve and languish with reference to the supply of their spiritual wants; establishing no institutions for educating and forming the youth of the country; making no provision for planting houses of God over the land; or for creating, training, and supporting an order of 'teaching priests' for the people; declining to follow up in any efficient manner the plans laid down when the See of Quebec was founded; . . . leaving its emigrant children to scatter themselves at random over the country . . . without any digested plans for the formation of settlements, or any guide, had it not been for the Society for the Propagation of the Gospel, to lead them rightly in their new trials, temptations, and responsibilities. . . ." He writes again, in words that would apply to Northern Ontario and to a hundred districts to-day: "Among the remarkable features of Canadian travelling, the transitions encountered . . . are not the least. . . . In visiting the newer parts of this country, you pass at once from steam-travelling to such rude scenes and adventures as I have described." He had been sailing in a small row-boat

Church Society, had been formed by Lord Galloway, a relative of Bishop Stewart, and a private Stewart Mission Fund also existed. Bishop Mountain wisely had a great objection to the unnecessary multiplication of societies and agencies, and ultimately succeeded in procuring the incorporation of the U.C.C.S. with the S.P.G. Quebec and Montreal themselves, as became large cities, had each their own society maintaining a travelling missionary for destitute settlers and Indians.

[1] The reader is referred to Parkman's *History of the Jesuits in North America.*

rejoicing in the name of a "bun," with an oar set for a mast and a bed-quilt for a sail, having ridden some way previously on a borrowed horse. "How happy would it be if the rulers of affairs at home and the country at large were alive to the duty of communicating, as the foremost boon, the means of religious light and the necessary provision for establishing the Church of God in this land."

Another consideration is voiced, which cannot fail to occur to the visitor to Canadian towns, especially as now a portion of a town site is often set apart for public buildings, and locations are made over to the different religious bodies, whose churches stand in glaring proximity all too suggestive of competition. "The village of Huntingdon may be taken as one among many examples: here, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, a tavern or two and some commencing indications of business. One good spacious church might contain all the worshippers . . . and their resources might provide for all the decencies of worship in a reverent manner, and for the comfort of the minister and his family. . . . But here are four Protestant places of worship altar against altar, all ill-supported, all ill-appointed . . . and violent excitements are resorted to, like the getting up of the steam, to force on a particular interest at a particular conjuncture. . . ." "The great body of the settlers could easily be kept fast in their allegiance to the Church if it could afford them some regular care and attention. It is a defect in our system that we have no workers of a humbler class, whose services might be disposable for purposes like these, and that people living scattered in new and small settlements must go without religious ordinances if they adhere to the Church. We ought to have deacons as a distinct order, and persons ought to be admitted to it for particular objects, whose pretensions are not such as to allow of their looking higher. At any rate we might have catechists acting as lay-readers. If such a system had been organised and carried into effect in time, it might have gained us some members and preserved to us a great many more. While we leave the people un provided, how can we blame them for using the only means within their reach?"

Bishop Mountain had the faith and courage which, in spite of evident disunion, looks forward to an ultimate triumph of unity. He believed in a Holy Catholic Church, and hoped for a time when, in a fuller and more blessed establishment of the Kingdom of Grace, the evils of disunion will be swept away. "Roman Catholic unity and order," he wrote, "must be combined with Protestant doctrine and worship, and with Protestant enjoyment of light and liberty." But as he travelled through Lower Canada, which is still French Canada, viewing "the rural characteristics of a simple people, their brotherhood in religion, the full and regular provision made everywhere for religious worship and instruction, their substantial churches with the *presbytère* immediately adjoining," he felt the pang of disunion from his fellow-subjects of the Empire. He desired the recovery of this branch of the Roman Church to the primitive system of faith and worship, for he saw the effects of ignorance, but he felt that "the great obstacle to their conversion is our disunion. Their only strength lies in our being divided (speaking of Protestants collectively) into sects, and our fatal admission of the principle that men may set up new standards, and create new ministries at will within the Church. The greatest friends to Romanism, although often the most eager assailants of the Romish system, are those who have low and loose views of the Church." "With respect to discipline in the Church for the preservation of purity and order, they are better off than we. Their discipline is imperfect, and mixed with many things which are objectionable; our discipline at present can hardly be said to exist."

In some verses on the subject of reunion, in which he deprecates any compromise of truth, he writes:—

> "Far hence the hollow seeming
> Of unity and love,
> Which leaves to choice of fancy
> Truths given from God above."

The actual records of Mountain's ministry do not differ greatly from those of any devoted priest or bishop. In 1832 a visitation of the cholera at Quebec, which carried off nearly a tenth of the population, elicited noble efforts.

One addition to his labours was the conduct of 1,000 funerals in one year. In 1847 the terrible scourge called the "Ship fever," produced by famine in Ireland, raged among the immigrants in hospitals at Grosse Isle, where churches, sheds, tents, and every available building had to be used for the reception of the sick. Organised by the Bishop, the clergy took each a week to minister to, praying with, preaching for, and communicating daily, hundreds of sick and dying, who were crowded in make-shift wards or on board the vessels. He himself escaped the fever, though of seventeen clergy who took their turns nine were infected and three died. It was *à propos* of this work and of the return of the cholera next year that the Bishop spoke of the duty of the clergy under such circumstances: "Reference has been made (by some of the laity) to a canon which directs the clergy not to visit their parishioners in sickness if it be known or probably suspected to be infectious. But the rubric of the Prayer-Book was framed in better days . . . which I consider to be decidedly the preferable authority. . . . It plainly supposes the attendance of the clergy even in the deadliest prevalence of the plague."

Twice as Archdeacon he visited the scattered people in Gaspé and the difficult country near the mouth of the St. Lawrence. Eight times as Bishop he made a triennial circuit of the entire diocese, including in 1850 and 1853 and in advanced age and extreme weakness in 1862, the Magdalen Islands, 600 miles from Quebec. These were accessible only in summer and by the most trying of rough voyages, and had never been visited by a Protestant minister since their first settlement twenty-two years before. In 1861 during his last visitation he included a visit to southern Labrador, which led to the sending of a priest to that country. During his visitation in 1843 the Bishop held sixty-four confirmations for 2,218 persons, and he travelled over 4,000 miles. In 1860, when he made his last complete circuit, he held sixty-three confirmations, two of which were in dissenting chapels lent for the purpose, while three were held in French. He held also eleven ordinations in rural districts, "believing that the edification of the people would be promoted, and their interest in him

who was to minister among them increased, by their witnessing and taking a share in the ceremony."

In 1843 an interesting expedition was undertaken, occupying from May 13 till August 15, to visit the C.M.S. clergy and settlements on the Red River (now Winnipeg), a distance of 1,800 miles from Montreal. He was accompanied by an English servant and fourteen *voyageurs*. They embarked in a large canoe, thirty feet long with fourteen paddles, styled a *canot de maître*. There were then four churches along sixty miles of the Red River, served by three clergy; Bishop Mountain ordained a fourth during his fortnight's visit. The population in the district visited was 5,100. No other Protestant worship had then been established and the Bishop confirmed 846 persons, and from the reverent demeanour and moral life of the people concluded that "the Church has taken root in the place with the fairest auguries of a continuance and increase of blessed fruits of a practical kind. It was his report contained in three letters to the C.M.S. that procured the formation of the diocese of Rupertsland.

Soon after his return from the Red River the Bishop initiated the building of Bishop's College, Lennoxville, now one of the leading theological colleges in Canada. McGill College in Montreal, of which in its early days he had been honorary professor of Divinity and principal, had at first only a medical faculty, and developed without religious teaching being provided. A few students had been collected at Three Rivers, but now a college on a wider basis, with a preparatory school to supply the increasing demand for higher education in the eastern townships with endowed professorships, scholarships, and degrees in Arts and Divinity, was opened. From that time it was constantly visited by the Bishop. A chapel was consecrated in 1857.

Perhaps his most important work of organisation was the provision for synodical action in the diocese, not merely as a relief to his own excessive labours, but as a rightful activity of the Church. Mountain believed that the State ought to promote the religious welfare of its subjects, but he was no Erastian. The Church Society, founded in 1842, had undertaken the collection and expenditure of

money, and still continues to be the diocesan executive; but in 1848 the Bishop's Charge spoke of "the grievous detriment done to the Church by the denial to her of her inherent privilege to meet, by her accredited representatives, in general or diocesan synods." Three years later he gathered in a preliminary conference five of the Canadian bishops, whose careful statement on the matter may be thus condensed: "We consider it desirable, first, that the Bishop, clergy, and laity of the Church of England in Canada in each diocese should meet together in synod, at such times and in such manner as may be agreed on. Secondly, that the laity in such synod should meet by representation, and that their representatives should be communicants. Thirdly, that the Church should meet in council in two houses under a Metropolitan, with power to frame rules and regulations for the better conduct of our ecclesiastical affairs. . . ." Earlier in the same year he had invited lay delegates from the different congregations to meet after the clerical visitation and discuss this topic, together with that of the spoliation of the clergy reserves. He commented on the freedom of the Established Church of Scotland to meet under the sanction of the Crown, while the Church in England was still so hampered that, in this year, at the Great Exhibition the services for the multitude of foreign visitors could only be arranged for in proprietary chapels or unconsecrated buildings, because she could not of her own motion legalise the performance of the liturgy in churches in foreign tongues. He also spoke strongly, with reference to the Gorham judgment, of the disastrous want of a tribunal which might, in deciding questions of a spiritual character and of ecclesiastical obligation, command the reverence and assent of devout and consistent Churchmen. "The Imperial Parliament, as now constituted, could never be recognised as the authority to deal with the subject." In 1853 he went to England as a representative of the Canadian bishops, in the hope of procuring in concert with other colonial bishops relief from disabilities placed, or conceived to be placed, by Imperial statutes in the way of such synodical action. His meeting with the Bishop of Sydney has already been referred to; other colonial dioceses represented were

Newfoundland, Antigua, and Capetown. Mr. Gladstone gave his support to their claims, but it was left to the Canadian Government to take definite action. Though delayed by ignorant and fanatical opposition which took the form of personal attack on the Bishop, the desired permission was received in 1857, after another meeting of clergy and lay delegates had again petitioned the Legislature in 1854. The meeting of a synod was postponed first by the serious illness of the Bishop, and then by obscurities in the enabling Act as to the method of lay representation, but on July 6, 1859, the first synod of the diocese of Quebec met to form its own constitution. The two points for which Mountain was most anxious—recognition of the three distinct orders, and communicant qualification for lay delegates—were carried by large majorities.

His work in this matter is the more admirable because, though the object was supreme in his desires, the labour of attainment was not yet congenial to him. Even the necessary forms of business were distasteful, as he could not bear anything like "diplomacy," or "parliamentary work." As a true evangelist he longed to be employed only in the ministry of the Gospel and "to have no enemies but the devil and sin." He was, moreover, of a very sensitive nature, and suffered acutely not only under attack but also when his principles demanded the exercise of authority in discipline or rebuke. A drawer full of papers relating to painful occurrences in the diocese was marked "The Drawer of Thorns"; and the following words were added, "But of what, O Lord of Glory, was Thine earthly crown composed?"

Three times he presided over the synod, and on each occasion he helped to develop its utility and effectiveness. On the third occasion a magnificent tribute was paid to the aged Bishop on his jubilee in the ministry. The crown of his work had been attained in the appointment of the Bishop of Montreal as Metropolitan, and the inauguration of a provincial synod. It may be noted that he strongly opposed a proposal to leave open the power of transferring the metropolitan jurisdiction to other sees in the Province, such as exists in Scotland, as contrary to the ancient and

universal usage of the Church, and to the very name of metropolitan. He refused to accept the archbishopric for his own lifetime, and insisted on its location at the central city of Montreal, rather than at the mother-see, Quebec.

There are some other statements which were put forth by the conference of bishops in 1851, which reveal the ideas and genius of Bishop G. J. Mountain. Such are those on the Canons of 1604: "They should be complied with so far as is lawful and practicable . . . but a revision is highly desirable, provided it be done by a competent authority"; on a "judicious selection of psalms and hymns by a competent authority," which is interesting in view of the fact that a committee of the Canadian Church expects to publish an authorised "Book of Common Praise" next year; on the offertory, "that whenever a collection is made after the sermon in the time of Morning Prayer, the offertory sentences should be read, and the prayer for the Church Militant used." On the order of deacons, the Bishops say, "We would wish to discontinue the practice, which the necessities of the Church have sometimes forced upon us, of entrusting large independent spheres of duty to young and inexperienced men . . . every deacon should if possible be placed under the direction of an experienced priest."

One cannot help being struck with the idea that Bishop Mountain would have been a leader of the Church Reform League had he been alive to-day. Some of the reforms he advocated are still waiting to be carried out both in Canada and at home. Some rough memoranda, dating probably before 1830, are also of interest:

"1. Disused or made to deviate from their original intention, which ought to be restored: Deacons, church-clerk, fasting, Saints' days, clerical habit, religious office for circuit of parish bounds (Homily), sidesmen and questmen, excommunication, daily service . . . rubric before Holy Communion, marriage and baptism not performed in the congregation.

"2. Corrigenda: Enclosed desks, desks in the body of a church, pews, manner of kneeling and making responses, private not public worship, the worshippers should face the minister (*i.e.* the east end of the church) and visibly and

audibly send up one voice. Anthems should be reserved for particular and rare occasions. A *non sequitur* in the second prayer for the King at the altar."

Again and again in his letters on visitation he comments with pleasure when he found a tiny congregation making up for the absence of external dignity of worship by the heartiness with which they joined in the responses. After looking into a Roman Catholic church in a French village he wrote: "I like their custom of leaving their churches always open, the sanctuary at all times accessible. I think their arrangement of the interior in one way better than ours (according to received custom rather than our rule), namely, that the chancel is very large and the whole service is performed within the rails, instead of boxing the clergyman up in a tub-like enclosure down among the congregation, and obstructing the view of the solemn offices performed at the communion table."

It is not to be wondered at that the Bishop who held these views came in for his share of those troubles which accompanied everywhere the spread of the Oxford Movement, when criticism, opposition, and controversy often centred on non-essentials. At Red River he had found in two of the churches "no communion table and no place reserved for it; and when the communion is administered the elements are carried from pew to pew." The "surplice question" had become a burning topic, and the Bishop did not escape being worried on this point. In all these matters his judgment was based upon enduring principles. With an approach to humour he writes:

"There is perhaps no living person who has had more ample or more varied experience of public prayer and preaching conducted with the rudest appliances, or with scarcely any appliances at all, than myself. The roughness and extreme bareness of the accessories of worship are felt sometimes to be aids to devotional feeling. Persons inclined to deprecate every approach to pomp of ceremonial or ritual effects describe with much zest . . . the touching simplicity of a scene where the preacher perhaps reminds them of the Baptist in the wilderness. Yet they are owning the influence, developed in a different manner, of the very principle against which they are disposed to contend.

They are recognising the aid of circumstantials, the power of externals in the acts of devotion and the performances of the minister of God. Either way these accidents of our worship are, of course, non-essentials."

His gentle and patient handling of these difficult matters was a great help to the diocese. He had the power of holding together, without sacrifice of his principles, different schools of thought, and of winning the esteem and love of those who differed from him.

After all the troubles in the parish of Quebec and in the diocese, great peace marked his last year. After working hard to the very end of 1862, he succumbed to illness, and passed to his rest on the morning of the Epiphany, 1863. From every class and from every denomination there came unanimous expressions of sorrow at his death, of admiration for his high character and his devotion to the Master's cause. The S.P.G. Report of that year said: "Never was there a bishop of more saintly life, of a gentler spirit, or of more self-denying habits." In him the scholar's mind, the abundant physical strength and energy, the strong though not wholly congenial capacity for organisation, were dominated and directed by large-hearted love of souls, and by intense personal holiness. To those brought into contact with him, his power as a stimulating example, a living support, a giver of inspiration and counsel, seems to have been most striking; but while these appeal to the reader of his life also, it is as a master-builder, the layer of strong foundations, as having formed new bishoprics, obtained synodical action, built up a strong theological college, maintained wise policy, cultivated a living Church, that we can look back to him with wonder and admiration over fifty years of development.

It is true that the Church in Canada is numerically small, but if it will be true and loyal to the spirit of *him* who contended so earnestly for the truth, and who laboured to bring the Gospel and the Church into the vast territories in which he worked, it will have a glorious future.

J. M. BALLARD.

EDITORIAL NOTES.

Introductions to our readers.

THE greater number of the writers in our present issue will be already known to our readers and need no further introduction. *The Bishop of Zululand*, Dr. Vyvyan, worked as a missionary among the Zulus before he became Bishop, and has had exceptional opportunities for studying and understanding the character of the natives.

Dr. Griswold is a member of the American Presbyterian Church and a professor at the Forman College in Lahore. Three years ago he wrote an article on the Chet Ram sect entitled "A Christian Fakir." In the present article he describes another sect, adherents of which are to be found all over India, and which represents another attempt to unite Hindus, Mohammedans, and Christians in a common faith.

Canon Weston, who writes on problems suggested by the work of the Universities' Mission to Central Africa, has been engaged in missionary work in Zanzibar for ten years and is a Canon of Zanzibar Cathedral.

The Rev. T. P. George has been engaged in work in Jamaica since 1896.

A new departure in missionary work.

WE commend to the special attention of our readers the first article in our present issue. The writer is a member of the American branch of the Anglican Church. Brought up in Philadelphia and educated at Cornell University, he was treated for years as a semi-invalid and was taken to several of the chief health resorts in Europe and America. On leaving the University he went out to the Punjab in India, where he has been for the

last four years. As will be seen from the article itself, the writer does not suggest that his method of interpreting the life of Christ to the peoples of India is in any way superior to the methods which have been adopted by others or that it could be regarded as a substitute for them. We agree with his contention that in order to win the higher castes in India for Christ it is necessary to set before them a higher ideal, and one more difficult of attainment than that which is often presented to them. To tell a Hindu that to lead a Christian life will not necessarily involve any serious self-denial is, in some cases at least, to prejudice him against the very religion which we desire him to accept. On the other hand some who reject the claims of Christianity because its ideal, as now interpreted to them, is not sufficiently arduous, would respond with enthusiasm to its appeal if to do so would involve "the loss of all things." It is to these nobler souls among the Hindus (and their number is, we believe, very large) that a life such as that described in this article is calculated to appeal. We understand that several English and Indian Christians in India have expressed a desire to adopt Mr. Stokes' method. He would be glad to hear from any in England who would wish to do the same. His hope is to find someone in America or in England who would be fitted to act as a leader and under whom he would be prepared to serve as a lay-brother. We should be pleased to put any of our readers who may contemplate adopting the life which he describes into communication with him.

"Concentrated" versus "diffused" Missions.

In Bishop Mylne's new book "Missions to Hindus" (a notice of which occurs later on in this review) the author deals with the argument which is frequently founded upon the action of St. Paul and which is used by those who desire to undertake new work or to establish new bishoprics as an alternative course to strengthening the staff of existing Missions or bishoprics. The Bishop maintains that St. Paul adopted a mistaken policy in attempting to do peregrinating evangelistic work in Galatia and that his letters to the Galatians

and the fact that he never again attempted similar work prove that he himself realised his mistake. "One great convincing experience," to use Bishop Mylne's words, "was to come to St. Paul, which would serve with its disastrous shock to convince him of the falsity of his method—the great Galatian apostasy." Bishop Mylne maintains, and we think rightly, that in so far as St. Paul's methods of missionary work can be regarded as affording guidance to modern missionaries, the lesson which they teach is the necessity for establishing strong centres of work at strategical points, instead of attempting to exert a diffused influence over a wide area. Unfortunately this lesson is one which missionary societies and missionary bishops have been slow to learn. There is much more romance connected with the establishment of a new Mission than with the strengthening and development of an old one. It is the unwillingness to forego romance and to persevere with the work already in hand which accounts for the limited success, if not failure, of many Missions not only in India but elsewhere. Mr. Norris in his new book on Mission work in China deplores the results which have followed the policy which has been adopted in China and Corea of perpetually extending the sphere of work without any corresponding effort to strengthen existing Missions. Speaking of the foundation of bishoprics in the Far East he says: "If there is no prospect of the Bishop being adequately supported with men and means, ought he to be consecrated? Is it fair to him, to the Church at home, or to those amongst whom his work will lie?"

No one can read Mr. Norris' book without feeling that if in view of the limited number of workers that were available the Church of England had attempted to make Peking a "red-hot" centre of missionary effort, the influence of Anglican Missions in the Far East to-day would be altogether different from what it now is. There is no more important question that can be considered by missionary students than the relative value of concentrated and diffused Missions, and it is for the light which they shed upon this question that we specially commend to the notice of our readers the two books to which we have referred.

Suppressing the opium trade in China.

MISSIONARIES and others who have taken a prominent part in demanding the extinction of the export trade of opium from India to China have reason to feel that definite progress is at last being made both in India and China. The resolution carried by an unanimous vote in the House of Commons on May 30, 1906, that "this House reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close," was followed by a Chinese decree ordering the abolition of opium smoking within ten years. The English Government then undertook that the trade between India and China should decrease year by year, and come to an end within ten years. Many of those who knew China well doubted both the sincerity of the Chinese Government and its power to enforce their decree, but we are glad to see that the latest accounts received from China do not justify these fears. The movement for the suppression of opium smoking is a thoroughly popular one. Thus at Hangchow last September there was a public burning in the presence of the magistrates of nearly 10,000 pipes, at Soochow the local government has turned the Examination Hall into a refuge for those who are being cured of the opium habit, at Wuhu the populace assembled and destroyed the opium crop. Moreover the Chinese native Press is unanimously supporting the popular movement. We trust that in view of the evident sincerity of the Chinese in desiring the extinction of opium smoking, the Indian Government may hasten to put an end to the export of opium from India. There can be no justification for waiting ten years before ceasing to do what is "morally indefensible." At the same time we must not be righteous at other people's expense. In asking the Indian Government to forego the large revenue now derived from opium, we are virtually asking them to impose heavy additional taxes upon the poor people of India. The demand for the immediate suppression of the opium trade between India and China might well be accompanied with an offer on the part of the English people to make themselves responsible for some

part of the financial loss which the people of India will incur when they accede to our request.

We are glad to see that the Government of the Australian Commonwealth have decided to prohibit the sale of opium in Australia, a prohibition which will involve a loss of revenue of 60,000*l.* per annum.

Native Christians as servants.

THIS is what the well-known newspaper correspondent, *Mr. F. A. McKenzie*, author of the recently published book *The Unveiled East*, has to say of the native Christian servants whom he had in his employ in Corea: "I have tested the converts of this church. I had several of them in my employment for months during the Japanese war. I had to trust them largely, and they could have fleeced me at many points. I found them the most faithful and most enthusiastic and the most daring native servants I have ever known. When I revisited their northern homes last summer they came out to meet me again—not old servants alone, but old friends whom one had learnt to admire and love."

In a chapter in the same book, entitled "The Great Missionary Question," he urges the importance of giving prospective missionaries a long and careful training for their work. "The cheap missionary," he says, "is the dearest article the Churches can have . . . . one really good missionary of high mental calibre thoroughly trained is worth a score of half-trained and ill-equipped men. All the missionaries known to me who have made a success of their work have been fully trained men, who started out with good natural abilities, and who added to them a thorough education."

A women's university for India.

IN a recent issue of the *Hindustani Review*, published at Allahabad, the writer of an article (Mr. Pradhan) entitled "The Japan Women's University" pleads with his fellow-countrymen to follow in the steps of Japan. He says: "India was once fully alive to the true import-

ance and high position of women in the economy of human life. . . . Woman declined in India, . . and the glorious sun of her brilliant civilisation began to set. We are yet harvesting the bitter fruits of our past folly. Unless and until we restore to our women their legitimate high position and destiny by establishing centres for their education and enlightenment, and by ungrudgingly furnishing them with ample scope and opportunities for the full discharge of their high destiny in the regeneration of our national life, India will have but very poor chance of rising in the scale of civilised nations. Men, her sons, awake betimes." The Japan Women's University started in 1900 with 300 students in the University Departments and 500 more in the high school attached to the University. It has already sent out a large number of graduates, and the Empress of Japan has subscribed to its funds. It was started in order "to impart higher education to the daughters of Japan with the object of enabling them satisfactorily *to discharge their duties as women, wives, and mothers*, fully equipped with ideas and knowledge in touch with the progress of the nation and the world." The University has now a staff of thirty-nine professors and nine instructors; of the staff nine are ladies, six of them being Japanese and three foreigners. Whilst congratulating the Japanese upon the good work which their women's university is doing, we would express the earnest hope that India may soon follow in her steps, and that in the near future we may see universities for women established in its principal cities.

The future of West Central Africa.

A RECENT number of the *Journal of the Royal Colonial Institute* contains a report by Mr. Birtwistle, Commercial Intelligence Officer for Southern Nigeria, entitled "Cotton-growing and Nigeria," which is deserving of careful attention. According to the statistics which he adduces and which are based upon a conservative estimate, there is enough agricultural land in Nigeria suitable for cotton-growing to more than supply the whole English demand for the raw material, which is now obtained from

America. Moreover matters have passed beyond the stage of conjecture as Nigerian cotton sells at the present moment at quite as high a price as cotton from America. The present Government has authorised the construction of a railway to Kano, the commercial capital of Nigeria, to be completed within four years. The traveller will thereby be enabled to accomplish in a comfortable sleeping car a journey which, as the present writer knows by experience, involved but a few years ago a long and tedious journey on foot. The rapid opening up of the country which will inevitably follow should serve to emphasise the claim which the Hausa peoples have upon us. A few months ago two Hausa Mallams, the first of their race, were baptised as Christians at Zaria, where Dr. Miller is in charge of a medical Mission supported by the C.M.S. The Hausas are the strongest race in Central Africa, whether regarded from a physical, intellectual, or moral standpoint, and the conversion to Christianity of an appreciable number of their race will be followed at no long interval by the evangelisation of a large proportion of the peoples of Central Africa.

Copies of THE EAST AND THE WEST *for missionaries.*

IF any of our readers are willing to send their copy of THE EAST AND THE WEST after they have absorbed its contents to a missionary abroad who is unable to purchase a copy for himself, Miss E. P. Cockburn, 7 Hartswood Road, Shepherd's Bush, W., would be glad to supply addresses of persons abroad who would be grateful to have a copy sent. Possibly some of our readers would like to order in advance some copies to be sent in this way. The postage to every part of the world is 3*d.*

Erratum.—On p. 82 of our last issue, *for* "46,589" *read* "725."

REVIEWS

Missions to Hindus: a Contribution to the Study of Missionary Methods. By L. G. Mylne, D.D., Bishop of Bombay, 1876–97. 189 pp. Published by Longmans. Price 3*s.* 6*d.* net.

THE sub-title of this book accurately describes the nature of its contents. It is a valuable contribution to the study of missionary methods, and will repay the careful attention alike of missionaries in the field and of those at home who desire to understand some of the crucial problems which have to be solved abroad.

The first portion of the book, which contains a brief but lucid sketch of the theology and philosophy of Hinduism, includes four chapters dealing with caste as a social system, and in its intellectual, moral, and spiritual aspects. In view of the long experience of Indian life which the Bishop possesses, his opinion as to the possibility of perpetuating a modified form of caste in the Christian Church is of special value. He says: "There are missionaries at work in the field who maintain that social distinctions must exist in India as in England, and that caste perpetuated among Christians represents nothing more than these. A grosser fallacy were impossible. . . . Our own social distinctions . . . are known to be things of this world, to count for nothing at all in the affairs of the Kingdom of Heaven, to be non-existent in the eyes of the Almighty. . . . To compare them with the absolute cleavage which renders it pollution and disgrace to eat with a man of low caste, which deprives a man's sons of their birthright if the mother be without the pale, is a mere abuse of language—a device for persuading one's self that a difficulty of gigantic dimensions need not be immediately faced."

In the latter portion of the book the Bishop discusses at length the comparative advantages of diffused and concentrated Missions, and pronounces in emphatic terms in favour of the latter. He cites the work of Xavier and of Schwartz as affording illustrations of diffused Missions. Of Xavier, he says: "His methods are the crucial example of total failure of concentration—of belief in quantity, not quality; of counting the numbers baptized, not of

seeking to build up his neophytes in the faith and practice of the Gospel." Of Schwartz, he says: "His work, as he did it himself, and as others did it in his lifetime, was far from being superficial. . . . The subsequent collapse of his work can only be attributed, then, to some radical fault in his methods. . . . When Schwartz was called to his rest his work expired along with him." Comparing Xavier with Schwartz, he says: "With the Jesuit it was method run mad—the substitution of mechanical formulæ for adequate conceptions of Christianity, with its personal development of the spirit. With the Lutheran it was absence of method: it was reliance on the power of the Gospel to develop spiritual independence in characters quite unprepared for it." The Bishop goes on to show how, after centuries of noble mistakes, the credit of discovering the true method belongs to the Baptist missionary Carey. "With the intuition of genius Carey set to work instinctively from the first on the lines of the concentrated Mission." After describing the college which he founded at Serampore, the Bishop says: "I should hardly be saying too much did I lay down that subsequent Missions have proved to be successful, or the opposite, in a proportion fairly exact to their adoption of Carey's methods."

Readers of this Review, in which the work of educational Missions in India has been frequently discussed, will be interested to note the opinion in regard to such work expressed by the Bishop. Speaking of colleges and schools attended by Mohammedans or Hindus who are preparing to obtain university degrees, he writes: "The strictly educational Mission has had its day and done its work. . . . Where such work is going on, and cannot for the present be dropped, the strictest care should be enforced that the minds of all the pupils, non-Christian and Christian alike, may not be confused and demoralised by finding that the same lessons . . . are used for all the school."

On another question—that of establishing a native Indian Episcopate—he has arrived at a definite, if disappointing, conclusion. He says: "The question has been raised among ourselves how soon a native Episcopate may be formed and may be left independent. . . . Considering how impossible it has proved to place even outlying Missions under the care of native priests without European supervision; considering the fewness in all of the native Presbyterate in India, it is simply absurd for the present to speculate on the subject at all. When God raises up the man, the English bishops in India will not be slow to discover him, and, having discovered him, to put him forward."

The main thesis of the book is the value of the concentrated Mission, and the "futility of diffused evangelisation not stiffened

by concentrated work." Its general argument seems to us irrefragable, and we are glad to have the opportunity of recommending it to our readers.

Indian Jottings, from Ten Years' Experience in and around Poona City. By E. F. Elwin, of the Society of St. John the Evangelist, Cowley. 314 pp. Published by Murray. Price 10*s.* 6*d.* net.

THIS book makes no claim to literary merit, but the graphic conversational style in which it is written gives the reader a vivid impression of the daily life and surroundings of the writer and hi fellow-workers, and renders it specially suitable for reading aloud, *e.g.*, at a missionary working party. The last chapter, entitled "Our Runaway Boys," will bring tears to the eyes of many of its readers. The chapters on "Itinerating" and on "Village Mission Work" are hardly less impressive.

It has frequently been remarked, not only by missionaries but by casual visitors to India, who have noted the general look of sadness which characterises most of its peoples, how great a change of facial expression results from their acceptance of the Christian Faith. The author gives several illustrations of this change. Thus, in the chapter on "The Indian Christian," he writes "of the change of expression which comes into the face of a heathen child after its baptism, and which can only be adequately described as the kindling of light, numberless instances might be given. Pleasing faces are to be seen amongst Hindu children, but you could seldom mistake a heathen face for a Christian one. Amongst a dense crowd of unclothed boys in a country district, where there were only a few Christians, I noticed a face which had in it a brightness quite unlike the dull expression on the countenances of the other children. I saw round his neck a string on which might be depending some heathen charm, or the key of the precious box which it is the ambition of every Indian boy to possess, but on disentangling him from the crowd, I found, to my great satisfaction, that on the string was hung the cross given him at his baptism." Again we read: "In the same district we were followed by a troop of very jungly naked children on the outskirts of an out-of-the-way village. Amongst these children I saw a boy whose face, I felt sure, was that of a Christian. He wore no Christian symbol, nor even a shred of a garment. I inquired about him of the priest who was with me, and he replied that there were no Christian people in that village, but the boy himself, on being asked, said that he was a Christian."

The most encouraging accounts contained in the book are those relating to the work which is being done amongst the young. It

appears that there is so great a demand for education that the giving of holidays is resented, not, as in England, by the parents, but by the pupils. Thus, we read: "So keen were the boys for education in one of the Mission village schools that when the master went away for his holiday they kept school for themselves, so that no time might be wasted. The master happening to come to the village in the course of the holidays, was astonished to find the school in full swing without him. The bigger boys were acting as teachers. They kept a register of attendances, and gave marks for lessons and conduct, and the whole machine seemed working smoothly."

The author's remarks on the results of the education which has been given in the past, and on the relationships which prevail between Europeans and Indians in the Poona district, are far from encouraging. He says: "The better understanding between Indians and Europeans, which seemed to have made progress a few years back, appears to be on the wane. This may partly be accounted for by the circumstances of the day. The knowledge of English is spreading rapidly. Nearly all Hindu Indians are courteous by nature, but with the acquisition of English they often lose much of their natural politeness. They have unfortunately got to think that rudeness is one of our national characteristics, and they try to imitate it. It is to be feared that there is some ground for their supposition." In the chapter on "The Hindu Character" the author urges on behalf of the Hindu, who is so often accused of lying and cheating, that he has, nevertheless, a code of honour which would compare favourably with that of the average European. Thus, he writes: "The shopkeeper, who is so ready to cheat his customer and whose customer is just as ready to cheat him if he sees the chance, if he wants to leave his establishment for an hour or so in the course of the day has no difficulty in doing so. Although it is so small, and the goods so exposed that you could nearly reach all its contents from the street, the owner does not trouble to close the shutters of his windowless shop or to shut anything up, but leaving a single shutter across the entrance as a signal to the world that he is not at home, he knows that all his goods are perfectly secure, however long he may be away. If he was absent for weeks he would find everything intact on his return." Nor does this code of honesty exist only as between one Hindu and another. It controls also the conduct of those who are servants to Europeans. Thus, we read: "In India, where drains are unknown, the sanitary work of the household is done by outside men. In many houses every sleeping-room has a bath-room attached, and the 'sweeper,' as he is commonly called, gets access to these rooms by a back verandah. This arrangement puts all the sleeping-rooms in the house at his mercy. His visits

are purposely timed when the occupants are at meals or not at home. He could make a clearance of the valuables and decamp, with very little risk of detection. The social position of the men engaged in this work is naturally humble, but I never heard of any sweeper taking dishonest advantage of his opportunity. According to his unwritten heathen code to do so would be very dishonourable. Yet if by any trick or lie he could get you to pay him his wages twice over, he would do so without any compunction." After testifying to the faithful service rendered by many Christian servants the author refers to the popular objection that Christian servants are, as a rule, a bad lot, and says, "the number of Christians who take up work as servants are few. . . . With a few exceptions those who seek employment in the cantonment are those who, having got into some trouble, have drifted off to find work for themselves. If people are rash enough to engage servants without inquiring into their antecedents they must not be surprised if they meet with disappointment. There are bad characters amongst Indian Christians, as in any other part of the world; but to accept the begging loafer who comes to your bungalow and says he is a Christian as a type of Indian Christianity would be as unreasonable as to take the English tramp as a type of English churchmanship."

The book contains a large number of illustrations which add materially to its value. We trust that it may obtain a wide circulation.

Handbooks of English Church Expansion. Published by Mowbray. Price 2*s.* net.

Western Canada. By the Rev. L. N. Tucker, general secretary of the Missionary Society of the Church of England in Canada.

Japan. By Mrs. Edward Bickersteth.

China. By the Rev. Frank L. Norris, S.P.G. missionary in North China.

THESE volumes are the first instalment of what promises to be a very useful series of introductory handbooks to the work of the Church of England in the Colonies and foreign mission-field The object in view, as is explained in three consecutive prefaces to each volume (the first by the Bishop of St. Albans the second by the Editors, Canon Dodson and Canon Bullock Webster, and the third by the author of the particular volume), is to provide a series of brief monographs illustrating the expansion of the Church of England beyond the seas, and the pressing need which exists for strengthening and developing the work which

has been already established in each several country. We congratulate the Editors and the publisher on the attractive form in which the series is issued. Three additional volumes are announced as in preparation, dealing with the Church's work in Australia, South Africa, and North India.

The volume dealing with the work of the Church in *Western Canada* has to cover so vast an area that the writer is precluded by lack of space from giving sufficient details to make the work which he describes live before us. As a summary of what has been done, and still more of what has been left undone, the book should be of distinct service. Its usefulness would be enhanced if it were to include a carefully selected bibliography of the books dealing with the many different districts and kinds of work which it describes. We imagine that the chief object which the Editors of these text-books have in view is to incite their readers to ask for more information than they make any attempt to supply. The chapter which has most human interest is that giving a very brief sketch of five selected missionaries—viz., "Father Pat," Bishop Sillitoe, Bishop Bompas, Bishop Sullivan, and Archbishop Machray. Of the first of these, the Rev. Henry Irwin, of whom a portrait is given, we should like to see a fuller record or biography published.

The book on *Japan* is written by Mrs. Bickersteth, whose husband was the second English bishop in Japan, and who has recently returned to labour amongst the people whom she has learned to love. Owing to the limited scope of the Church's work in Japan, it admits of more detailed treatment than in the case of Western Canada, and Mrs. Bickersteth has succeeded in giving an admirable sketch of what has been done through the instrumentality of the C.M.S., the S.P.G., and the Canadian and American Churches, and of the formation and development of the Nippon Sei Kokwai—the Church of Japan—which has been formed through their united efforts. She concludes with a well-selected list of books dealing with Japanese religions and with Church work in Japan.

The last volume, on *China* is in many respects the most interesting of the three. Mr. Norris, whose name is known to many who are not specially interested in missionary work for the part which he took in the defence of the Legations at Peking, writes with his eyes fixed upon the future, and with a clear realisation of the nature of the problems which will have to be solved ere long by those responsible for the conduct of missionary work in China. One of these is discussed by him in an article included in our present issue.

We know of no other volume that gives so complete a summary of Anglican Missions in China, including the work of the American

Church, which is but little known to English readers, and that part of the work of the China Inland Mission in Western China which is under the superintendence of Bishop Cassels. The characteristic features of the American Church Mission are its educational establishments and its policy of limiting its operations to centres of work to which it is prepared to give adequate support. Its chief centres at the present time are Shanghai and Hankow. Mr. Norris contrasts with this policy that adopted in North China, and specially in Peking, where for the last eighteen years there has never been even one missionary free to devote himself wholly to native work.

In giving a sketch of the Taiping rebellion—the leaders of which professed a form of Christianity—Mr. Norris urges with much reason that the rapidity with which it spread should warn us against supposing that the spread of a truer form of Christianity must necessarily take centuries to effect. He says: "Surely the history of the Taiping movement has a warning for the critic, no less than a real encouragement for ourselves. Granted that it was not in the end successful, granted that it won its way by methods of which a truer Christianity would be ashamed, it remains true that a movement which took shape originally in the brain of a single man, which was born in the southern city of Canton and developed in the province of Kwangsi, which made no apparent stir for several years, ran like wildfire when once it started. Spreading from district to district, from province to province, it speedily established itself from Canton to Nanking, and from thence made a great effort—not far short of success—to reach Peking itself. . . . It may be difficult to make an impression on China as a whole, but it has been done, and done in a score of years, by a movement which was, at its best, but very imperfectly Christian. . . . In the light of history it is not incredible that Christianity should one day run like wildfire over China, until the whole nation has been won for Christ." The volume, as a whole, is one to be strongly commended to all who desire to know what the Anglican Church has done in China. It contains several good illustrations and a valuable bibliography of books on China.

The Churchman's Missionary Atlas. 4to size. Published by the S.P.G. Price 4*s.* with coloured maps, and 1*s.* net in limp cloth with black and white maps.

THIS represents an attempt to supply an atlas which shall serve to illustrate all the missionary work which is being done by the Anglican Church. It contains forty maps, and a hundred pages of information relating to colonial and missionary work throughout

the world. Information is provided, in the descriptions attached to the particular dioceses, of the work of the S.P.G., the C.M.S., the Y.M.C.A., the South American Missionary Society, and the Melanesian Mission, and in the accompanying maps the chief Mission stations of the various Societies are underlined. Brief summaries are given of the missionary work carried on by the Roman Catholic Church and the different Nonconformist Societies. The atlas is founded upon one which was issued in 1903, but the maps in the present volume have in each case been specially prepared for the new edition. According to the statement which appears in the preface, great difficulties were experienced in procuring trustworthy information. "Thus in reply to a letter enclosing a map of their diocese sent to a bishop and an archdeacon—each of whom had worked for over thirty years in the diocese in question—two letters were received, one stating that the map was accurate in every particular, the other stating that it was full of mistakes of a glaring nature. Another map, after being carefully revised and approved by the bishop of the diocese concerned, was submitted to a former bishop of the same diocese, who stated that the map portrayed an entirely new island which had no material existence." The atlas should meet the needs of those who support the work of more than one Anglican Mission, or who desire to understand the work which is being done by the Anglican Church as a whole.

The Story of the Delhi Mission. With 32 illustrations, 171 pp. Published by the S.P.G. Price 2*s.* net.

AN account of the missionary work which has been carried on in Delhi by the S.P.G., and by the Cambridge University Mission to Delhi, from its commencement in 1850. There are few more wonderful stories than that of the Church in Delhi, which, beginning with much encouragement, was apparently annihilated during the Mutiny, but sprang into new life immediately afterwards and soon came to include amongst its members several of the ablest Indian Christians. The titles of the chapters will give some idea of the variety of the work which is now being carried on. These are: The founding of the Mission—The rebuilding—The Cambridge Mission to Delhi—Work amongst Mohammedans—Pastoral work—Educational work—District work—The women of Delhi—Zenana work—The Medical Mission—Girls' schools—St. Mary's Home. The book, which is written in a thoroughly popular style, is by four different writers, all of whom have worked in Delhi. The preface is by Professor Stanton, the chairman of the Cambridge Committee. The illustrations add greatly to the effectiveness of the book.

Story of our Madras Mission. By G. Pittendrigh and W. Meston. 128 pp. Published by the United Free Church of Scotland.

THE most interesting portion of this little book is that which gives an account of the founding and development of the Madras Christian College, with which the name of Dr. Miller has long been connected. Our own feeling in regard to the College is that those responsible for its conduct are much too fearful lest any of the students should become Christians and thereby interfere with the stability of the College, but we fully recognise the good work which it has effected in the past.

Transformed Hinduism. The Monotheistic Religion of Beauty. 2 vols. Published by Welby.

AN attempt to explain and emphasise all that is beautiful in ancient Hinduism. The author says in the preface: "The bright day in the religious life of India will arrive when at last the old creeds of Hinduism have been transformed into a new faith represented by the monotheistic religion of beauty, which combines the philosophical, the æsthetical, and the spiritual aspects of existence." We fear that the day is far distant when the demon of evil will be exorcised, whether in India or in any other land, merely by the contemplation of the beautiful!

Actual India. By Arthur Sawtell. 120 pp. Published by Elliot Stock. Price 3*s.* 6*d.* net.

AN admirable sketch of how India is governed, together with a discussion of its industrial development and of the general effects of English influence upon its peoples.

The Inward Light. By H. Fielding Hall. 252 pp. Published by Macmillan. Price 10*s.* net.

WE have found it somewhat difficult to read this book with patience. We agree with its author that Buddhism, as he understands it, is superior to the Christianity which he has rejected, but this Christianity bears not the slightest resemblance to the teaching of Christ contained in the New Testament. The noble sentiments which he puts into the mouth of his representative of Burmese Buddhism are taught in the New Testament, whilst at the same time they are entirely inconsistent with the teaching and practice of the average Burman. Some of our readers will probably be familiar with the sight of Burmans sitting on their heels, in front of an image of Buddha, repeating over and over again the words, "All is sorrow; all is dying;

all is passing away." They will be surprised to learn, on the authority of Mr. Fielding Hall, that whilst Christians are unhappy, Buddhists are happy ; whilst Christians "cultivate fear," Buddhists "cultivate hope." From a literary and artistic point of view the book is inferior to his former work, "The Soul of a People."

Islam, a Challenge to Faith, studies on the Mohammedan religion and the needs and opportunities of the Mohammedan world from the standpoint of Christian missions. By S. M. Zwemer. Published by the Student Volunteer Movement in New York. Price $1. 295 pp.

DR. ZWEMER, who has worked as a missionary amongst Moslems in Arabia, has published several books on the history and doctrines of Islam. The present volume, which is written in an attractive style, covers a very wide field. It begins with a sketch of the rise of Islam, and its spread throughout Asia and Africa, down to quite modern time. After discussing the ethics and practice of Islam it gives some account of the present condition of the Moslem world, and ends with an account of the present missions to Moslems and their results. Of these latter the most encouraging are to be found in North India and in Sumatra. In North India, Dr. Zwemer tells us, there are among the native pastors and Christian preachers and teachers at least two hundred who were once followers of Islam. In Sumatra the Rhenish Mission has nearly 8,000 converts and catechumens from amongst the Moslems. Even in Fez, in Morocco, we are told that thirty Moslems were converted to Christianity in 1906. The book contains a valuable bibliography of books dealing with Mohammedanism and Missions to Mohammedans.

The Faith of Islam. By the Rev. E. Sell, D.D. Third edition. Revised and enlarged. 428 pp. Published by the S.P.C.K. Price *7s. 6d.*

ALL students of the doctrines and polity of Islam will welcome this new and improved edition of Dr. Sell's well-known work. His exposition of the teaching and tenets of Islam is derived from many years' close study of original sources combined with long and familiar intercourse with learned Mussalmans in India.

Handy atlas to Church and Empire. By the Rev. G. H. Walpole and the Rev. C. E. Barton. Published by Elliot Stock. Price 1*s.*

A HANDY little volume that can be carried in the pocket, which, in addition to the information supplied by its maps, provides

a large number of statistics relating to the work of the Anglican Church throughout the world. The reader who has not carefully noted its title will be rather shocked to find countries such as China and Japan omitted. The number of maps of towns, *e.g.*, of Birmingham, Southampton, &c., seem somewhat out of place in so small an atlas.

The Story of Church Missions. By Eugene Stock. 218 pp. Published by Nisbet. Price 1*s.* 6*d.* net.

A BRIEF sketch of the Missions of the Church of England throughout the world for children and young people. Its author's name is a guarantee that it is interesting. The need of bringing the subject dealt with before young people is one which it is impossible to exaggerate.

Is it worth while? A copiously illustrated booklet giving a popular account of the Universities' Mission to Central Africa. Published by the U.M.C.A. 1*s.*

Hoc Deus vult. Being a selection of the Addresses delivered at the Students' Missionary Conference, Liverpool, 1908. In paper cover. 150 pp. Price 1*s.* 6*d.* net.

The Leaves of the Tree: A popular illustrated report of the British and Foreign Bible Society, 1906–1907.

THIS Report may claim to be the most attractive of all the annual reports issued by religious societies. It is beautifully illustrated, and the serious nature of its contents is lightened by many good stories. Referring to the new version of the Sechuana Bible just issued it says:

"Moffat had introduced the word *epistle* in the New Testament as the word for a *letter.* I heard a Bechuana preacher once preach on the conversion of St. Paul. He vividly described the party at Jerusalem preparing for their journey to Damascus—the horses—the saddling up, blankets tied on the saddles, provisions for the road, &c. When all was ready, the leader, Saul, said, "Wait a bit, you men; I must run up to the chiefs to get the epistles, for we can't go without them." The word is spelt *episetole.* The preacher went on "You know what they are *diepisetole tse*—they are those little guns the white people carry in their jacket pockets," touching his jacket at the side where the pocket would be. Afterwards I asked him why he had given that explanation of the word, as there were other Epistles—to the Romans, Corinthians &c. "Well," he said, "what are *episetole* then?" I said "Letters, *dikwalo.*" "Then why didn't they say so in the book, instead of calling them pistols?" was his answer.

GRAMMARS, DICTIONARIES, &c.

How to Learn Hindūstānī: a Guide to the Lower and Higher Standard Examinations. By Major F. R. H. Chapman. London: Crosby Lockwood, & Son, 1907. Price *7s. 6d.*

MAJOR CHAPMAN is instructor in Hindūstānī at the Royal Military College, Camberley, and the design of this work is entirely practical. It is intended for the use of students, chiefly military men, who are required to pass the lower and higher standard Government examinations in Hindūstānī, and is a companion work to the "Urdu Reader for Beginners," already published by the same author.

The "Reader" is intended for practice in translating from Hindūstānī into English; one main object of the present work is to train the student to translate from English into Hindūstānī. We have by way of introduction a grammar of less than fifty pages, quite simple and clear, and founded mainly upon Platts', the Hindūstānī words being expressed in Roman characters. The remaining three hundred and odd pages are divided into two nearly equal parts; the first of these is devoted to translations from English into Urdu, the second to the reading of Urdu manuscript. We may, in passing, explain for the benefit of the uninitiated that Hindūstānī is the common language of Northern India, and that although the grammar is derived from literary Sanscrit, Persian and Arabic as well as Sanscrit supply the vocabulary. When Persian and Arabic words abound, and the Persian alphabet is used, the language is called Urdu; when Sanscrit, the language is called Hindī,—a term which, unlike Urdu, embraces a great variety of dialects. To return, Major Chapman commences the business of translation into Urdu with a series of grammatical rules. Each rule is illustrated by numerous examples, Urdu type being now first employed; a brief vocabulary follows, consisting of the commonest words; then come ten or twelve lines of exercise. This part of the work concludes with some forty pages of exercises for translation, the passages being for the most part such as have been actually set in examinations, and an English-Hindūstānī vocabulary, which, being in Roman letters, obliges the student to study transliteration for himself. The second half of the book is devoted to practice in reading manuscripts. We have first a long list of the words in everyday use in the regiment, the law-courts, and the bazar. This the student is expected to learn by heart. We have next a series of petitions written with varying degrees of caligraphy, such as is to be found in ordinary lithographed manuscript and followed (but without transliteration) by an English translation. Lastly we have the same papers in the *shikasta*, the

"broken" or current hand, where the vowel points are omitted, the letters frequently run together, and the distinguishing points are too frequently blurred. Here, again, the examples are from papers actually set. The volume ends with a long list of useful phrases as classified under various heads, and a brief collection of typical proverbs. This summary will suffice to show that the whole work leads up to the examination-room. It appears admirably adapted to its special purpose, and might be used with advantage by other students also. It is free from pedantry, its method is simple and clear, and the vocabularies are confined to words in common use. A word of praise must be given to the printing, which was done at the Baptist Mission Press, Calcutta: the Urdu type is unusually bold and legible.

Japanese Conversation Grammar. By Hermann Plaut. 391 pp. Published by David Nutt. Price 6*s.* cloth.

THIS is one of the series issued by Julius Groos, Heidelberg, on the Gaspey-Otto-Sauer method. It is carefully written and well planned, and contains exercises, vocabularies, dialogues, and stories. There is a genuine Japanese atmosphere pervading the whole book; so that the student should learn, not how to put English sentences into Japanese, but to frame his thoughts in Japanese fashion, and to think Japanese thoughts. No one could master the book without acquiring a good store of Japanese words and expressions, and becoming acquainted with a good deal of information about the country, and with the thoughts of its people. It is more than an elementary guide-book to the language.

Hausa Stories and Riddles. With Vocabulary. By Hermann G. Harris. 144 pp. Published by Mendip Press. Price 5*s.*

HAUSA stories collected from natives in North Africa, where the author worked as a missionary amongst Arabs and Hausas for eleven years. Though the stories are not written in the most idiomatic Hausa, and contain a number of expressions peculiar to Hausa as spoken by residents in North Africa, the book should be of interest to students of the language.

Die Haussasprache, La Langue Haussa, The Hausa Language. By A. Seidel. Published by Julius Groos, Heidelberg.

THIS is a tri-lingual grammar and vocabulary of the Hausa language. The author in his Preface (which is only issued in German) bewails the ignorance and folly of the English and

French students who have presumed to publish works on this language. His own work is quite good, and his systematic vocabularies are well arranged.

The Oceanic Languages, their Grammatical Structure, Vocabulary and Origin. By D. Macdonald, of the New Hebrides Mission. 352 pp. Published by Frowde. Price 10*s.* 6*d.* net.

A GRAMMAR and dictionary of the Efate language, together with a comparative grammar and comparative vocabulary of the languages spoken in the islands of the Pacific and Indian Oceans. In an introductory chapter the author discusses the possible connection between the Oceanic languages with the Indo-European, Turanian, and Semitic languages, and gives a long list of words which are found in the Oceanic languages, and which are apparently of Semitic origin. The book should be of interest to students of philology, and of great use to residents in Oceania. The cost of its publication has been defrayed by the Commonwealth of Australia.

Received from the S.P.C.K. :—*Gogo : Hymn Book in Ci-Gogo.* By the Rev. J. E. Beverley. Revised and enlarged [for use in Mombasa, Eastern Equatorial Africa], 8*d.* *Lengua : Portions of the Book of Common Prayer in the Lengua Language, as spoken by a Tribe of Indians of the Paraguayan Chaco* [for use in South America], 1*s.* 6*d.* *Lumasaba : A Handbook of Lumasaba Grammar.* By the Rev. J. B. Purvis, 3*s.* *Service Book, Hymns, and Occasional Prayers* [for use in the Uganda Protectorate], 10*d.* *Luganda : The Gospel of St. Mark, with Commentary* [for use in the Uganda Protectorate], 1*s.* 6*d.* *Saa : Portions of the Book of Common Prayer.* Saa, Mala, Solomon Islands [for use in the South-Sea Islands], 1*s.* 9*d.* *Ulawa : Portions of the Book of Common Prayer* [for use in the South-Sea Islands], 2*s.* *Yalunka : Reading Book.* Translated and compiled by H. Bowers, S. E. Marsh, and M. D. Showers, Church Missionary Society, Sierra Leone [for use in West Africa], 9*d.*

Received too late for review :—*An Apostle of the North.* Memoirs of Bishop Bompas (of Selkirk). By A. A. Cody. 386 pp. Illustrated. Published by Seeley. Price 7*s.* 6*d.* net. (A further notice will appear in our next issue.)

The East and The West

JULY 1908

THE BIBLE AND THE SCHOOLS IN NEW ZEALAND—GOD AN EXTRA.

THERE are, happily, not a few men, among whom I am proud to be counted, who believe with sincerity of conviction that God has called the British Empire into being for His own purpose and that He alone can keep the British Empire together. Crudely stated, the articles of our creed run something like this: God has called England and has given her the Empire; England's greatness has been built on England's religion; England's Empire has been founded on Christian principles by Christian men; England's Empire can only be stable if the bond of Empire continues to be Christianity; the bond of Empire can only continue to be Christianity if the boys and girls, white and coloured, are taught the facts of the Christian religion normally and ordinarily, by people who believe those facts, in the schools throughout the length and breadth of the Empire.

That is the sort of faith that is in me. Because of that faith and of what I have seen in the young nation wherein my lot is now cast, and what I have heard of other nations, I view with a disquietude approaching alarm the tendency towards secularism for the normal character of

NOTE.—Readers of this Review are reminded that the Society for the Propagation of the Gospel in Foreign Parts, under whose auspices it is published, is not prepared to endorse the particular views expressed by the several contributors to its pages.

the schools in the Empire. If secular schools become ordinary within the Empire, the Empire will become secular. Then the Empire must go to pieces, and the world will witness a denial of God and refusal to carry out His purpose on a scale of such magnitude as has never been hitherto conceived in man's mind.

There are certain facts to be borne in mind when writing about the State school system in New Zealand. (*a*) The people in that young nation are descended from the best stock, in every grade of life, that England ever sent from her shores; the men and women who went to New Zealand in the forties, fifties, and sixties, were men and women of whom England has a right to be proud. (*b*) The Education Department in New Zealand is equal, in many respects, to any similar Government Department in any part of the world; the servants of the State, connected with the Department, are devoted to their work; it is wholly creditable to the nation to find how well the Education Department copes with the difficulties inherent in a young nation wherein new settlements and townships are constantly springing up. (*c*) The national system in New Zealand is free, compulsory, secular. (*d*) Local school committees may, and generally do, grant permission for religious instruction to be given before or after Government school hours. (*e*) The State school teachers are permitted, as a rule, to give such religious instruction. (*f*) Such religious instruction would have to be of a general Christian character, not denominational. (*g*) Practically, the only elementary schools in New Zealand, other than State, belong to the Church of Rome; they receive no aid from the State. (*h*) The State in New Zealand is not anti-Christian: it is far from niggardly in allowing its school buildings to be used for purposes of public worship; in very many places, indeed, the State school is the only place where the "two or three" can "gather together" in our Redeemer's Name.

Now we come to history: there were some denominational schools in New Zealand, mainly, I believe, Anglican. Rightly or wrongly, the Government decided that these schools were unable to cope with the growth of population, or were generally inefficient, or that a dual

system was impossible. So, in 1877 the Act was passed under which we now work. The State then desired that daily religious instruction should be given in the schools. The Minister in charge of the Bill thought he could secure this point by making Government time begin at 9.30 A.M. instead of at 9 A.M. He and his supporters, as I understand the facts, thought that the Church and all Christian bodies would say: "The State offers the chance of using half an hour every day, at a time when the children are used to coming to school, for religious instruction; let us join together, agree upon some plan, take advantage of this opportunity, and in twenty-five years it will be recognised throughout the country that school begins as usual at 9 A.M., and that the first half-hour is devoted to religious instruction."

Unfortunately the Government forgot an important factor: boy and girl human nature. That factor works out like this: are boys or girls likely to go to school half an hour earlier than they must? The recollection of our own schooldays provides the answer!

But another unfortunate thing happened: the Church and the Christian bodies did not combine; they seem to have been content to let the opportunity, such as it was, slip. The Church was not sufficiently on the alert or was too sore over the whole matter. Nonconformist bodies were not as alive then as they are now to the grave danger to national character of secular education.

From time to time devoted men and women tried the "facilities"; some continue to try them. In the Nelson district some sort of scheme has been, more or less successfully, adopted. General Synod passed many "good strong resolutions," and did, for a time, work cordially with some of the Nonconformist bodies in a movement known as "The Bible-in-Schools Movement." Of recent years the Bishop of Wellington has worked hard for this movement. Somehow or other the movement has not won very cordial support. It would be useless to go into the causes. Suffice it to say that when I landed in New Zealand in 1903 I found that General Synod was pledged to a certain policy in the matter; that certain Nonconformists were joining cordially in that policy; that

the Government was being a good deal abused and the State system was being judged somewhat severely; that it was generally believed that the local committees and the school teachers were definitely opposed to any religious instruction in the schools. It was this last point that seemed to me to be the one on which to fasten. Accordingly, I waited until after General Synod, in 1904, had made it clear that a new departure was justifiable, a departure not antagonistic but complementary to the policy pursued in the past. The thing to find out was, the attitude of the teachers. Here is the story in brief. Wherever I went in the diocese I spoke to the head teachers—in small country places, the only teachers—told them that I would prefer not to know whether they were Church people or Nonconformists; all I wanted to know was: (*a*) Were they Christians? (*b*) If I obtained leave from the local committee, supplied Bibles and a Syllabus, would they give religious instruction every day before school began? Writing away from my papers in New Zealand I may be wrong, but I cannot recollect a case of a single teacher to whom I spoke who was otherwise than cordial, helpful, sympathetic, and willing to co-operate in the scheme. Some Roman Catholic teachers, while unable to give the instruction themselves, undertook to get one or more of their assistants to give it. So much for the attitude of the teachers. The attitude of the local committees was almost as generally encouraging and sympathetic.

We held various sorts of meetings, and finally formed a little Society, "The Bible-in-Schools League." It was a lay movement, worked by people connected with the State schools; my chaplain and I were the only clergymen on the Committee. The object of the League was "the regular instruction of the children attending the State schools in the essentials of the Christian faith." The basis of membership was "belief in the essential doctrines of the Christian faith." The Committee consisted of teachers of State schools and chairmen of local school committees. We got to work. My Standing Committee provided some Bibles and the grand old S.P.C.K. sent me out 50*l.* worth of Bibles. Everything seemed promising. In

many schools the teachers gave the instruction ; in Auckland itself volunteers of every denomination helped. We were all hopeful. Mr. Seddon spoke approvingly of the scheme in the House of Representatives. What has been the result ? In a word, failure. Why ? *Because of the hour at which the instruction had to be given*—that is the verdict of almost every teacher who tried the plan. I made inquiries last year, and the answer to the inquiry as to cause of failure has been practically unanimous, as I have stated.

Now here is an honest effort made under the most favourable conditions in a country stocked from the best homes in England, under an Education Department of an admirable character, with the real co-operation of Christian teachers of all bodies, with the encouragement of all sorts of school committees. The result of attempting to give religious instruction out of school hours is failure; the normal is the standard for a child. *The "facilities" have been tried, and have been found wanting.*

That is the point where, in my judgment, our New Zealand experiments are worthy of attention, not only in England at this time, but generally throughout the Empire. There is only one way whereby religious instruction can hopefully be given : it must be given by men and women capable of giving it as normally and ordinarily as instruction in arithmetic or history is given by men and women capable of giving that instruction. No amount of argument can overcome facts in human nature. The inevitable result of giving religious instruction out of school hours is to produce in a child's mind the conviction that *God is an extra* ; He is not so important as the table of weights and measures. The logic whereby this conclusion is arrived at is as inexorable in its insistence as it is fatal to growth of character towards the "Righteousness that alone exalteth a nation."

In parts of the British Empire the "religious difficulty" in the schools has been got rid of by getting rid of religion, as America has already done. Dr. Shadwell, in his *Industrial Efficiency*, gives the result : "Dogmatic, that is denominational teaching was given up to appease sectarian animosities and Bible reading substituted ; that

has been quietly dropped by degrees, and the foundations of Western morality have, in effect, disappeared from the schools. . . . The results, moreover, can be seen in the corruption of public life, the growth of lawlessness, violence and juvenile crime, the increasing prevalence of divorce, the taste for foolish, false and degrading literature, for immoral and unwholesome amusements, the want of reverence, and the failure of the churches."

That is the sort of horror in front of the British Empire if our State schools become or remain secular. On the other hand, Dr. Shadwell writes thus of the German elementary schools: "Character and conduct are the primary objects. Religion therefore comes first, as the indispensable foundation of morality and conduct. The German people have decided that morality cannot be efficiently taught apart from religion, and further that religious teaching, to be effective, must be dogmatic. For this the law carefully provided. The children receive religious instruction from teachers of their own confession."

That is a lesson which the British Empire had learned, but is now in danger of forgetting.

It is not within the writer's province to enter into the details of the "Education Question" in England to-day. It is permissible, however, to state this as a firm conviction: Religion is in the Provided schools in England to-day because it is in the non-Provided schools and has always been there; if the non-Provided schools lose their fundamental religious character, it is certain that, within ten or twenty years, the Bible and all religious instruction will be banished from every school receiving any sort of State aid in England.

From my observation of secular State schools, however, in a country possessing the advantages which I have enumerated at the beginning of this article, I am bold to say one word to extreme men on both sides of the controversy in England: if we could get, as a normal element in the curriculum of the State schools in New Zealand, even "the Catholic Faith according to the London County Council," I would sing the *Te Deum* on my knees.

One of two things is bound to happen in New Zealand within the next twenty-five years: either the Government

must put the Bible and Christian instruction into the school curriculum or devout Christian men and women of every religious body, men and women who believe in the noblest and highest and truest interpretation of the term Patriotism, will be forced to engage in establishing denominational schools up and down the country.

To conclude: religious instruction given out of regular school hours must produce men and women who regard God as an extra; no so-called "facilities" can prevent such a result. The British Empire is founded on religion and it can only be kept together by the common sentiment of the common Faith. To de-Christianise the Empire must, sooner or later, mean to break up the Empire. The Empire can only be kept Christian if the children in its schools are normally taught the common Faith. We of the young nations appeal to the old Mother to keep the Faith in the schools in the Old Land because the example of the old Mother must have an effect, for weal or woe, on her daughter nations. Many of us hesitate not to say, out of our experience of other systems: "In the Name of God who called this Empire into being for His holy purpose, and for the sake of that Empire, keep your schools religious and Christian."

M. R. AUCKLAND.

SHOULD MISSIONARIES IN INDIA EAT BEEF?

THE fascination of Mission work among Hindus begins when we realise how personal the work is: that it is not the imparting of a fully developed ethical system, or of a scheme of salvation; but that it is the communication from person to person, from heart to heart, of a life and a character. Our system of ethics, as representing what we English Christians have apprehended of the Christian Life, can never be transplanted bodily into India: our statement of the meaning of salvation will not in every detail meet the case of the Hindu; for the failures and possibilities of life appear to him differently from what they do to us. For a Christian to influence a Hindu it is necessary that he should enter into his feelings, and understand, if not share, his aspirations.

Now this is the very point where we become conscious of difficulty: we may long for a mutual understanding, for a mutual trust and sympathy; but how painfully conscious do we soon become that our feelings and ideals are not theirs! Many of us in India, lay and clerical, missionary and non-missionary, have felt that it would be useless to try so to modify our lives in accordance with Hindu prejudices and convictions as to commend them to Hindus; and have judged that it is best to be what we are, Englishmen, and to try to live the Life as we ourselves have apprehended it; and, whilst showing what goodwill we can towards our Hindu fellow-subjects, to leave God to do the rest. This course of action has produced many lives for which we are thankful; and, as a result, Hindus often heartily admit the justice and kindliness, the courage and incorruptibility of Englishmen in India. But there is still an enormous gulf between us, and it is rare to find just that

type of mutual sympathy which must be the medium for communicating spiritual truth and life.

Is it true that we can do nothing to reduce this barrier? I think that we can; and in this paper I wish to make a proposal which, though it may seem to some revolutionary and dangerous, would remove what among external things is probably the chief bar to sympathy between Hindus and ourselves, viz. the killing and eating of cows and oxen. To many English people it may seem a mere absurdity to suppose that millions of men should be fatally prejudiced against Christ because Christians like to eat beef: and probably many who have had long experience of India will have much to urge against my position, and will not believe that any good would be effected by the renunciation of beef. All I ask is a hearing, and that we should calmly consider whether or no this is a case in which "for conscience sake" we should make this act of renunciation.

This proposal is made in the belief that the feeling of Hindus towards cows differs both in depth and nature from their feelings with regard to other animals: and that consequently beef-eating is an offence to them beyond all comparison greater than that of eating other animals. It is true that in argument their objection to it is often based on the metaphysical belief that there is no essential difference between human and other life; that the same life may in successive transmigrations animate the body of a man, a reptile, a tree, and a stone; though their inconsistency in not applying it equally against eating fruit or grain makes one suspect that this doctrine is not quite at the root of their thoughts. But the strength of a belief, still more of an instinctive feeling, must never be measured by the strength or consistency of the arguments by which it is maintained. The fact remains that every class of Hindu regards the eating of beef with horror, and has done so for thousands of years; whereas various castes eat the flesh of other animals; and even some Brahmans eat goat that has been offered in sacrifice.

We arrive in India having learned something of Hindu prejudices and peculiarities, and we think that we shall only need to state clearly our objections in order to convince them of their folly. Our first years, perhaps, are

become inverted. While urging clear Christian teaching we are sure that our ground is the higher; but on this point—is it only the controversial adroitness of the opponent, or is it something else? Whatever it be, in a subtle kind of way we become oppressed with a feeling that he has got possession of the higher ground, at least in appearance: all present, except ourselves, have no doubt of the fact. Say what you will, to argue convincingly that the deliberate killing and eating of a tame animal, that has all its life depended on us for food and protection, is consistent with perfect love is no easy matter, especially when those whom we wish to convince have inherited the feeling above described through thousands of years. But I do not wish to press this further than to show how, to the Hindus, we of necessity appear to be on morally lower ground than they are. This fact, moreover, goes far to assure them of what they wish to believe, viz. that in the last resort Hindu is higher than Christian teaching: in other words, that our retaining what we regard as our Christian liberty to eat the flesh of cows is a great bar to their coming to Christ. This fact stands quite apart from the question of whether our custom is ideal or not.

Now by the proposed renunciation should we be giving away any principle? (i) No one will, of course, claim that to eat beef, or any other flesh, is a Christian duty. We all admit that a vegetarian can be at least as loyal a Christian as anyone else. (ii) The passages in St. Mark vii. and Acts x., those about "cleansing all meats," and St. Peter's vision at Joppa, are not in point: their purpose is to break down the numerous customs of eating and drinking that divide nation from nation, and man from man, and to show that no meat, as meat, can be a cause of pollution; and that only that which comes from the heart defiles the man. The questions of mercy to animals, and much more that of consideration for the feelings and convictions of others, are wholly absent.

(iii) We are not bound by anything analogous to the Mohammedan *Sunnat*, *i.e.* the literal following of every recorded habit of their prophet, no matter how trivial. So we claim that our Lord's mention of the fatted calf, or His own probable habit, cannot be pressed. And further we

notice that He freed the observance of religion from any necessity of making animal sacrifices, and bid us rather bring oblations of bread and wine. He has given us the seed-truth along with the seed-life, by virtue of which we can go on sloughing off those habits and thoughts which are incompatible with the life to which He is bringing us: slavery and the subjection of women, racial feeling and war are all in varying degrees seen to be inconsistent with the Christian ideal. And who supposes that we have yet seen the end of what we have to learn?

(iv) I apprehend that the most serious objection will be that in making the one exception of cow's flesh we shall seem to be countenancing an idolatrous regard for the cow. At first sight there is force in this objection, but it will seem more serious to people who only know Indians second-hand than to those who know them intimately in their own country. The cow is with them indeed a sacred animal; but to imagine that they regard every cow or ox as a god, in the sense in which an Englishman would understand the statement, is quite a mistake. According to pantheistic notions everything partakes of divinity: it is only a question of less or more.

In answer to this objection I would urge (*a*) that they have never in my experience argued from the divinity of the cow in discussing this question: nor do I believe that their regard for it stands or falls with this doctrine. They always argue on humanitarian grounds. And if anyone should answer that this ought to lead them to full vegetarianism, I can only say that we have to do with their feelings as they are, not what they *a priori* ought to be. (*b*) As I have tried to show above, it is their hearts, *i.e.* their kindlier feelings, which are outraged by beef-eating: it is this that gives the peculiar force and persistency to their opposition to the custom. (*c*) Then again the whole tenor of our teaching is so absolutely opposed to idolatrous regard for any animal or thing, that such a misunderstanding of our motive in renouncing beef could not arise.

I trust that no one will bring forward as an objection that a change of front in this matter will involve awkward explanations or will seem to imply that so far we have

been in the wrong. The proposed action will doubtless make a demand on our humility. But no Christian can refuse to allow that he may have been wrong, or that he has not yet reached his ideal.

III. The decision of this question must rest ultimately on the living conscience of the Church. Each age has its own problems to solve, and the One Spirit by which to solve them. But the readers of this paper must from the outset have felt what an intimate connection this question has with St. Paul's teaching in Rom. xiv. 13–23 and 1 Cor. viii. and x. 23–33. There are differences of detail, but both cases rest on the law of love; both require that we should waive our own claims to liberty rather than wound the consciences of others. In St. Paul's case it is weak Christians who are to be saved from stumbling: we are called upon to renounce a custom which makes it difficult for Hindus to come to Christ. Should any one argue from this that our consideration in such matters is to be reserved for our Christian brethren, he is at liberty to do so: but we are sent to India to bring Hindus to Christ, and we should be sorry to think that the ideal set before us should be thus restricted: St. Paul passed far beyond this restriction in becoming all things to all men that he might by any means save some. Again, in St. Paul's case the sentiment to be tenderly dealt with was a superstitious and clearly mistaken opinion with regard to meat offered to idols: in our case while religious and even superstitious ideas may have some connection with it, yet the prejudice to be considered, however it may have arisen, has now the character of a natural feeling, and is to a large extent based on humane considerations.

If then we take for granted, as surely we must, that the seeming restriction of consideration to fellow-Christians which appears in these passages is only due to the fact that St. Paul is dealing with a point of Christian mutual obligation, then we can boldly claim the full strength of his language for our own case: for by killing and eating cows we not only cause a few weak brethren to stumble, but are making it more difficult for millions to accept our witness to Christ.

IV.—In conclusion, let us consider what results might

be expected from acting on the suggestion of this paper, and this under two heads: (i) How will it affect our work among Hindus? (ii) How will it react on the Christian Church?

(i) It is almost inevitable that those Hindus who are already actively hostile to us will begin by claiming a victory for their principles. But there can be little doubt that a very large number of those most worth winning will welcome it rather as a proof that the Church of Christ is a living power, claiming and making its own all that is good in the world; that it is no cast-iron system to be uncompromisingly imposed from without; but that in it they may find their own life, and that there their own highest aspirations will be able to find expression. It will give them an assurance that Christians wish to carry out their own teaching to the uttermost. It will remove the fear that they, in order to receive Christ, must be untrue to what they believe to be their best feelings. Then for the future there would be an end of those questionings on the subject, that at present seem to make ineffective so large a proportion of our preachings.

But we cannot forecast what the full result would be; we can but remember what Bishop Westcott taught, that only sacrifice is fruitful, and seek to find out new ways in which to lay down our lives for our Indian brethren. There are barriers of thought and feeling that keep us apart from them: and love, shown in considerateness, and in practical self-denial, is the only solvent for them. If we are only humble about the matter, I recognise what a small sacrifice we are making; it cannot but tend to open their hearts towards us.

(ii) How would this react on the Christian Church? There is a tendency among ourselves to think that we English Christians possess a fairly complete standard of life. But we are being taught that, though in Christ we have the perfect ideal of life, yet our apprehension of that life is still very incomplete. Self-sacrifice on our part is not only needed as a solvent for Hindu mistakes and prejudices, but for our own as well. Bishop Westcott has again taught us to expect that each nation will make its own contribution to the realisation of the Christian life: and it

would be strange if by contact with the peoples of India, with their strong and varied characteristics, the Church should be unaffected. Our intercourse with Indians, bringing into relief incompatibilities and differences of mental and moral outlook, cannot but cause many searchings of heart, from which nothing but a sublime contentment with our own condition can save us. And one direction in which contact with India will be likely to modify our ideals is in this matter of regard for animals. In some ways we are ahead of India on this point, but that is not the same thing as saying that we have reached perfection, or that India can teach us nothing. How many most wholesome and devout Englishmen there are who have no qualms with regard to fox-hunting, shooting, and pig-sticking! Nor would I for a moment wish them to lay these pursuits aside—until the conviction is born in their own hearts that there is an ideal of life in which these can find no place. Meanwhile much can be said for them. I remember visiting a Hindu faqír of a superior stamp; he was most friendly, and we had a long talk, in the course of which he admitted all that I had to say about love, but he then proceeded to describe an Englishman out shooting, his search for game, his following it up, the glow of satisfaction that comes over him when he brings down his bird or animal. His description was inimitable: and he added, "Is this love?" As against this suggestion we know that sportsmen have kindlier feelings than many towards animals. But we must all admit that we have not already attained, nor are already made perfect, and that we are far from the full Christian ideal of life. It is wholesome discipline to recognise the analogy between the heads and skins of animals that decorate our houses, and the scalps of our less advanced brethren.

Here in India we are directly challenged to revise our practice out of consideration for others. It may be that the taking up of this challenge may lead us into new and unthought-of paths.

ARTHUR A. BLAIR.

MODERNISM AND FOREIGN MISSIONS.

It will be admitted by all missionaries in China that missionary work there is not the same to-day as it was twenty years ago. It was hard then, it is harder now. There were many problems to be met with in those days and to be solved as they best could; the problems have increased and are harder to solve now than they were then.

Up to twenty years ago the problems of our Mission work might be called "the problem of Ancientism"—if I may be allowed to use such a barbarism.

China was in the bonds of conservatism. Governmental and educational methods knew no advance, and were entirely along the lines of the ancients. Any change of method was looked at askance. We missionaries know how slow work was then. We were despised, and our preaching, teaching, and book distribution were derided. If the Gospel which we preached was accepted at all, it was only by a few, and these few drawn mostly from the poorer and less educated class. Pride, prejudice, and hate kept the majority of the people aloof from us, and prevented them from lending a ready ear to the preaching of the Gospel, or from sending their children to our Mission schools. The Church grew as it has always grown and will continue to grow, but the growth was very slow, and few of the educated or upper class were impressed. Here in Ichang it was so, and after twenty years of work, though the Church membership had grown to hundreds, it did not include one well-to-do Chinaman.

Now Ancientism has practically gone and an era of Modernism has set in. Educational and governmental methods have changed and are still changing. The country has been opened up by railways and by an almost

universal telegraphic system. Factories, mints, and arsenals have been built in the large provincial centres. Coal and other mines have and are being exploited in many provinces. Newspapers are printed in the large towns and circulate far and wide. Books of all kinds, and on all subjects, are translated and are much read. The tendency is to cultivate intercourse with the foreigner. The influence of the missionary has extended, and the membership of the Church has increased. There is no longer the same pride, nor prejudice, nor stand-offishness.

With all these radical changes in educational and governmental methods, with the opening up of the country by railways, and the devising of many new plans of operation, there is a loosening of the hold of the old superstitions and religious practices and faith on a certain class of the people. Superstition and idolatry are as strong as before and as firmly held and observed by the uneducated and common classes, but on the educated class the old ways, customs, rites, and worship are losing their hold. No one can fail to see this.

There may be a recrudescence of Confucianism, but it will be minus many superstitious rites; there may be a fresh propaganda of Buddhism, but it will not be accompanied by the recognition of a Pantheon of gods. The new Confucianism or new Buddhism will be moral and ethical and will reject the extraneous matter that has gathered round the systems through the centuries. Though this tendency exists in some quarters it is not at all general, and meanwhile there is a want of faith in the old worship and a shaking amongst the old superstitions. In view of such unsettling of the old cherished beliefs, we ask, What is going to take their place? The tendency is certainly not towards Christianity.

With want of faith in the old, a general scepticism and materialism are coming in. This is one of the problems of Modernism. How are we, as missionaries, going to meet this scepticism, this want of faith in the old idolatrous practices, this materialistic tendency? How are we going to turn the minds of these wavering and unbelieving towards Christianity, which alone can satisfy them? A writer in a recent number of the "Expository Times" says: "Through

the whole of Asia, from Japan to Egypt, a ferment is in process which has spread from the intellectual leaders and is fast taking possession of the different peoples: an impulse towards enlightenment, mental and spiritual, with a resulting aspiration after national independence, which it will be vain to suppress, and mere blindness to ignore. When we consider that it affects nearly half the human race, and peoples of high intelligence and ancient civilisation, there can be no two opinions as to its significance. The highest intellects in Asia are no longer concerned with the truth or falsehood of their old religions: they are concentrated on the question of enlightenment, of intellectual and social freedom, and, above all, of national unity: thus almost exactly reproducing the process which took place in Europe more than four centuries ago. If their aspirations are to be guided by religious conviction, that religion must be the Gospel of Jesus Christ, which alone supplies a firm basis of brotherhood. And if that Gospel is to be accepted by them it must be presented in terms which they can understand, and assimilated in forms congenial to their categories of imagination and thought."

To meet this new need, then, we must change our methods of approach, and must reconsider our methods of presenting Christianity.

What teaching are we going to offer? What system of belief concerning God, man, the universe, are we going to substitute for the one which the people are ceasing to hold? What are we going to teach the Chinese who come to inquire of us concerning our beliefs, our civilisation, and our Western methods?

A weak evangelicalism, without backbone, without any strength of thought, will make no impression, and will exert no influence for good. The kind of preaching that has often been in vogue with native preachers, and sometimes, alas, with European missionaries, repels rather than attracts, and awakes sarcasm rather than the interest which would lead to further inquiry. In some preaching which we have had to listen to, instead of any reasoned argument for Christianity, there has been a railing at idolatry, a sweeping condemnation of all to eternal woe unless there is instant acceptance of the Gospel, an immediate exercise

of faith in Jesus Christ. There has been no attempt at conciliation nor recognition of good in the systems that have held sway so long over the Chinese mind, and which the missionary is seeking to supersede.

Such preaching can neither convince nor attract; its only tendency is to make the hearers hate the preacher, and drive them away from the Gospel.

We want breadth in our preaching, whether the hearers be educated or otherwise; we want a comprehensive view of humanity, of its needs, its aspirations, and its sins, and we want a true presentation of God's Grace in Jesus Christ. We want a broader outlook into the region of God's Grace a larger hope in the ultimate results of Salvation, a greater faith that the seeking soul—by whatever way it goes seeking—will be found by the seeking Redeemer.

Why is Christianity better than other religions? It is better, not because the others are worthless, and have no truth, no good in them; but because Christianity fills up what they lack. Christianity brings new truths to men, sets old truths in a new light and reinvigorates the moral relations. Christianity magnifies what other religions have either thought of feebly or not at all—Fatherhood, Brotherhood, Humanitarianism, Altruism, Righteousness.

Our present methods of preaching do not commend Christianity in its highest, noblest, broadest sense to the cultured and educated classes in China; and the men we have so often to employ as native preachers cannot combat the scepticism and materialism which they meet, nor have they that broad grasp of the Gospel that makes it attractive to all.

What can we do to meet the need to solve the problem?

First, we need a literature specially suited to the time. We need apologetic, evidential literature, setting forth Christianity on broad lines showing what it has done in the world and in the individual heart, what it can do for China and the Chinese. We must show why Christianity is the crowning revelation of God.

Secondly, we need a better educated, better prepared staff of native preachers. That such is our present need every missionary will admit.

We need men not only well acquainted with the Bible, but who can argue and reason and set forth Christianity in its reality and beauty and power. To this end our men should have some knowledge of comparative religion.

Thirdly, we need special efforts to be put forth by the missionary body to reach the educated and higher classes of Chinese from which the missionary often keeps himself aloof. We have a duty to all classes of the people. A series of lectures on secular subjects delivered in some central hall by members of Missions working in the district would often be useful. A joint effort would cause more stir and awaken more interest. We want to get hold of the educated class, to instruct and enlighten them on subjects of which they are ignorant. The enlightenment of mind may lead to conversion of life.

This problem of Modernism meets us also within the Church itself, both in relation to the youth of the Church and the teaching to be given in the Church. We shall now consider these two points in detail.

First, the youth of the Church.

What has often been forced upon me is the fact that lads are growing up indifferent to Church claims and Christian influences who have been received into the Church by baptism. They are in the Church, and yet not of the Church. They are unacquainted with heathenism, but have not experienced the power of the Gospel in their own lives. They know Christian facts as set forth in the Bible, but they do not know the Christian power which makes men new creatures in Christ Jesus.

It is hard to keep hold of these lads, and somehow or other they often get lost to the Church. Some are taken away from school and apprenticed—these are lost to all Christian influences in the majority of cases, as, apprenticed to heathen masters, they are kept in sight of heathenism and are forced to perform heathen rites. Others drift away. They remain Christians in name, but Christians in practice they are not. We have known many such. The burden of them lies heavy upon us. These lads become unbelievers, without faith, without hope, and without God; not that God has for an instant forgotten them, but that they have left Him. Others there are who have been

taught in Mission schools, and having received a good education along Western lines in English and higher subjects, have got into good situations. These often cease to take any interest in the Church and cease to attend services. They read newspapers and books of an anti-Christian kind with the result that they drift away from all Christian influences. I have some in my mind, young men who have come here to the Customs service with recommendations from pastors elsewhere, who after a month or two have ceased to come near us or to attend Church.

This is a problem of Modernism in our Mission work. What can be done to keep the youth in the Church, and to keep them in active sympathy with the Church work?

Sunday-schools and Bible-classes will not suffice. These are good for boys and lads attending day schools who are still in touch with the Church. We need some central building with reading and recreation rooms, where young men can get the best books and papers, can meet together socially, and can have evenings for debate and other literary efforts.

It might be worth while for Missions in one city to federate on such a scheme. Why cannot a joint effort be made, instead of dissipating force on individual schemes? All the Missions in one centre might join together in renting some building that might be fitted up as reading room, library, and recreation room, and worked by a committee. In such a building there might be rooms let out to young men who have come as strangers from distant places, and who so often when left to themselves fall into an evil set. The same building could also be used for the lectures mentioned in a previous part of this paper. The scheme might be tried for the sake of the youth of our churches drifting into carelessness, indifference, and scepticism and, worse than all, into unspeakable evil.

Secondly, our teaching in the Church.

The spirit of Modernism is coming into the Church. Our educated workers and students are, as a result of their reading, asking questions of Biblical interpretation which we have got to answer.

In newspapers, magazines, and books they read articles

on astronomy, geology, and natural science which contradict the teaching which they have received in the Church. I have been asked questions by workers and students which showed me that the men were thinking, and were not going to be content with any unreasonable explanation. In our teaching of students to be future teachers and preachers, and in our Sunday preaching to the congregation, what position are we going to take up in view of this situation? We may ignore the difficulties referred to; that would be foolishness. So much has been established by astronomy, geology, and historical criticism which is opposed to our old interpretations and old acceptations, that we cannot remain indifferent to it.

My contention is that if we go on along the old lines and refuse the fresh light that has been shed on the Word of God, or to face difficulties and explain them as best we can according to reason and research, we are but making it more difficult for our native brethren. They will meet these questions by-and-by; and they will get explanations by-and-by which may cast them into doubt and despondency. The blame will be ours because we refused to instruct them along the lines of modern research.

As one writer asks:—"Are we to entangle the future religious life of China by traditions, the true meaning of which we ourselves are just now learning, and from the earlier damaging effect of which upon faith we are now just escaping? Are we on these themes teaching what, as the converts' minds develop, they will assuredly have to unlearn?"

We want a higher tone in our preaching, more quality, more reasonable explanations.

When I hear a native preacher haranguing an audience on the Creation as accomplished in six days of twenty-four hours each, or telling them that woman was made from a man's rib and that to this day man wants a rib, I feel ashamed. Our workers and our members ought not so to understand the Bible. They ought to be so taught as to give an intelligent interpretation of the Bible stories. When they can read the Bible in such a way, when they hear the Bible expounded in such a way, then and then only will it be respected by them and become for them the

Book of Books, the record of God's dealings with the human race.

Some say that we must be simple in our preaching, for the people are slow to understand and are so ignorant. Yes, but there is a simplicity which savours of indifferent preparation. We can be simple, yet profound. We must expound the Word in all its phases, in all its doctrines, and despise not any fresh light, any new interpretation which may be thrown upon it.

In my preaching I keep very much to the New Testament, for there is the Gospel, there is the greatest and highest and most precious revelation of God in Jesus Christ. But with the Old Testament I read it and teach it in the light of modern knowledge.

That this spirit of Modernism is abroad and amongst us we know. It is for each missionary to settle the question with himself, How am I going to meet this spirit of Modernism? What best can I do for the people, whether heathen or Christian, to lead them from darkness to light, from doubt to faith, from sin unto holiness?

Each man will need to exercise all his powers of sympathy, of love, of intelligence, of reason to meet the present pressing need, to oppose the present modern spirit, to lead the people into right ways of thought and into right ways of conduct.

WILLIAM DEANS.

COMITY OF MISSIONS IN CEYLON.
III.

THE Comity of Missions has lain under great disfavour with a large number of good men and earnest missionaries for some years, and in discussing the subject it is well to begin by realising the grounds of their objection.

In the first place, it ignored the Bishops. It was not only an arrangement made by societies, without consulting the Bishops, but Bishops who had been sent by the Church to take charge of particular dioceses found themselves warned not to enter this or that district of their diocese, because it had been given over by the arrangement, known as the Comity of Missions, to various Nonconformist missionary societies.

Then, secondly, the Comity of Missions seemed to stand in the way of a faithful preaching of "the whole Counsel of God." It was practically an agreement to sink differences. It is no exaggeration to say that the line adopted by its promoters took often the following form. It was based on the idea that a native Church was to be founded, and that the differences now existing between the different Protestant bodies in England and America would disappear as soon as the expected native Church reached maturity; these differences, therefore, were not to form part of the Gospel message as delivered to the heathen. It was consequently thought right to make as little as possible of them. So it came about that if a native convert happened to leave his home and pass into the district assigned to another Mission, he was frankly told, "We cannot have two Protestant Churches in the same place; the differences between us are immaterial; the Sacraments are the same; you must therefore attach yourself to the Christian body which you find in your new

home; hitherto you have been (let us suppose) a Baptist, now you must become a Wesleyan."

It is not to be wondered at that the Bishops have set themselves against a Comity of Missions carried out in this way. But in this, as in everything else, we need to distinguish the abuse from the use. It has been the abuse of a good principle that has created a prejudice against any Comity of Missions in the minds of many.

For the principle of dividing the land is surely incontestably good. Is not the rule that should guide Christian missionaries, all the world over, expressed in the words of the Bible? "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." St. Paul followed this rule himself. He says (Rom. xv. 20): "Making it my aim so to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation"; and describes his care (2 Cor. x. 15, 16), "not glorying beyond our measure, that is in other men's labours," and "not to glory in another's province (ἐν ἀλλοτρίῳ κανόνι) in regard of things ready to hand." And the greatest of modern English missionary bishops, Bishop Selwyn, said that he "would not plough in another man's land."

If the principle is accepted, the question remains, How is it to be worked? It is too late now to assign whole countries to different Missions. We must accept, therefore, as a primary fact that all Missions are free to go to any country, and, as a consequence, to make a home or a basis of operations in the capital or chief cities of any country. But we may agree to divide the land in such a way as to prevent the overlapping of work in the surrounding districts.

Unfortunately, we cannot expect the Roman Catholics to come to terms in any way, and they are therefore a negligible quantity in the whole discussion.

Now, there are four propositions which I wish to lay down as guiding principles:

1. The assignment of a particular district to any Mission should be understood to allow complete liberty for ministers of another Mission to enter this district in order to administer the Sacraments to members who already belong to the body which they represent.

2. Money derived from England and America should not be used to maintain in the same place (the principal towns being excepted) rival schools or rival efforts to reach the heathen.

3. Christians who belong to one body, and happen to reside in the district assigned to another, who are therefore unable to attend their own services, ought to be encouraged to attend the prayers and preaching of the Christian body working in the place in which they live, and to subscribe to some extent to maintain the services which they thus attend; while they ought to receive the Sacraments only from their own body, and continue to subscribe to it.

4. There should be a periodical revision of the arangement by which the land has been divided, so that any special development or failure of work may be provided for.

Let me enlarge somewhat on the above. The first question is, What is the duty of a member of the Church of England living in a district assigned to the Wesleyans or the Baptists? I repudiate the suggestion that he is to join that body. I maintain that the assignment of a particular district to a particular Mission should not involve any restriction on the liberty of individual Christians living in that district. But I have no doubt whatever that the duty of a single man, or a single family, so circumstanced would be as I have said. He should do what he can to support, and profit by, the services of his fellow-Christians among whom he lives, while he should go for the Sacraments to the nearest clergyman of the Church of England.

But suppose that instead of one family there are several. What is their duty then? In my opinion they are free to do anything they like with their own money. If they are rich people and can maintain both a clergyman to minister to them and schools of their own, by all

means let them do so. If they cannot afford that, let them share a clergyman with a neighbouring place. Let them arrange to have their own services as often as they like, provided that they pay the travelling expenses and a fair share of the stipend of the clergyman who ministers to them. If they are poor and cannot afford this, and there is among them any layman qualified to conduct the service on Sunday and to hold Sunday schools, by all means let him do so. If they can add to their numbers by converting the heathen around them, so much the better. Let them do everything they can with their own money and their own resources. But my point is, that if there are already in that place Christian schools and a Christian church belonging to some other body, then the Church of England members have no right to ask for money from England or America to set up rival schools, or to support rival work among the heathen. The only help they are entitled to ask from outside is, in my opinion, for the occasional visits of a clergyman to administer the Sacraments according to the rites of their own Church, and towards this also they should contribute as far as they are able. For any further help they need, and which they cannot supply from their own resources, let them avail themselves of the schools and ministrations of the Christian body among whom they live.

The mistake has been that in such cases as I allude to, the Church of England members (and I daresay others too) have asked for and have obtained help from England on the plea of promoting missionary work among the heathen. And what has been the result? Why, this: that money really intended for the conversion of the heathen has been used not simply for this purpose, but also for the maintenance of services for those who are already Christian, and has really saved the pockets of the Christians in heathen lands, and has come to be looked upon by Christians as their due.

I have nothing to say against money obtained from England being used to maintain services among Christian people, provided that there are no other Christian services in the same place; and provided that the Christian people,

so helped, contribute fairly themselves towards the expenses of these services.

But I feel sure that it is not the wish of those who subscribe to missionary funds in England and America that their money should be used to set up rival services and rival schools where Christian services and Christian schools already exist; and I believe that if the subscribers in England and America could see how often this is done, they would rise in a body and insist on the adoption of a Comity of Missions in some form or other.

For what do we see in the Mission Field? I can speak only of that part which is known to me. It is for others to say how far the same evils prevail elsewhere. Here in Ceylon, in one small station after another, you will find two Christian bodies, besides the Roman Catholics, with rival churches and rival schools, supported to a large extent by money obtained from England. Colombo, Kandy, Jaffna and Galle are large towns, and I make no complaint of rival work in them. But I do complain of what we see at Kalutara, at Matara, at Matale, at Negombo, at Ratnapura, at Badulla, at Batticaloa. Think what waste of men and money this means! A simple way of doubling the effective power of both would be for us to retire from some stations, on the understanding that our rivals left us undisturbed possession of others.

Nor is the waste of men and money in this way the only attendant evil. This rivalry leads to many difficulties and weakens Christian work in many ways. Where there are two Christian schools in the same place, one of them is often much better than the other, and it is an unfair strain to put upon the loyalty of parents, to expect them to send their children to the inferior school, because the religious teaching is that of the body to which they belong. And the same rivalry constantly undermines Church discipline; parents and children, teachers and pupils, constantly go from one body or one school to another for the most unworthy reasons, playing upon our mutual jealousies. I have often heard this rivalry between Christian Missions spoken of as confusing to the heathen; but I believe its effect upon Christians to be much worse, as necessarily tending to demoralise them. In some cases

the evil might be met by dividing the work rather than the land ; for instance, where two small Christian congregations exist in the same place, one might have a boys' school and the other a girls' school ; or where there are two languages, one Mission might confine itself to the Sinhalese work, and the other to the Tamil.

But we have in Ceylon many instances of schools of precisely the same nature, set up in the same place, in opposition to one another, and supported by English money.

All that I have said is, I believe, consistent with the resolution passed by the Bishops of the province of India and Ceylon in their Synod at Calcutta in January 1900, which was as follows :—

(*a*) In view of difficulties which have arisen from territorial agreements made between different missionary bodies, the Synod holds that all members of the Church of England, whether European or Indian, wherever they may be, have a right to the ministrations of the Church to which they belong, and that it is the duty of all Christian congregations to be centres of missionary activity.

(*b*) That therefore while commending the spirit of the policy in accordance with which the Missions of different Christian bodies have endeavoured to avoid coming into collision with one another, the Synod deprecates any such territorial agreements in the future.

One is tempted to regret this resolution, because the objection to territorial agreements has the appearance of condemning the Comity of Missions once for all. But it is very likely that the Bishops of the Province would approve of a Comity of Missions in some such limited form as has been suggested in this paper, and it is in that hope that I have written it. It is hardly necessary to point out that the reasons given in their resolution do not conflict with such comity as I have ventured to recommend. I entirely agree that any small body of Christians living together in the same place should attempt to maintain their own services, should have if possible their own Sunday school, should attempt to enlarge their borders, and win converts. I entirely agree that they have a right to the Sacraments administered according to the tenets of

the religious body to which they belong. But what I do maintain is that they have no right to ask for or to use money raised in England to set up rival work, among Christians or heathen, in opposition to Christian work of the same character already existing in the same place. It is this, and this only, that I understand by the Comity of Missions. And, when this is clearly understood, I shall be surprised if there are any who do not agree with me. I do expect that we should all approve of an agreement "not to spend money, raised in England or America, in rival work of the same nature in the same place, the large towns only excepted."

I do not treat the disputes between Christians as matters of indifference; rather I have shown how I think Christians living among other Christians of a different persuasion should cling to their own faith, and maintain their independence, while availing themselves to some extent of the services of those among whom they live. I do not wish to hamper in any way the efforts of any Christian body in promoting its own work, and expending its own money in the places in which it is raised; but I do wish to persuade all to agree that money obtained from England for the conversion of the heathen should not be used to maintain rival agencies working over the same ground. I do hope that all will agree in condemning this, wherever and by whomsover it is done; whether it is we ourselves who are to blame, or our rivals; whether it is Church of England or Nonconformist.

M. J. BURROWS.

MISSION HOSTELS IN INDIA.

IT is the day of hostels in India. Everywhere their value and importance are recognised. They are springing up like mushrooms on all sides. They are the newest and most marked development alike of the Indian educational system and of modern missionary enterprise. In this article they will be considered from the point of view, first, of their place in the Indian educational system, and second, of their value as a missionary agency.

With a few exceptions, such as the Chiefs' Colleges and the great Mohammedan Anglo-Oriental College at Aligarh, the Indian universities and colleges are non-residential. The universities are almost exclusively examining bodies, granting degrees and affiliating colleges whose teaching equipment comes up to standard.[1] The college is scarcely more than a group of lecture-rooms and laboratories which the students attend for four or five hours daily. For the rest, the students may live where they please and do as they choose. Higher education in India consists of little else than instruction by examination and by lectures, which, except in Mission colleges, must be exclusively secular. The special circumstances of India make this the more unfortunate. An Indian bazaar provides little in the way of respectable lodgings. The student makes for the cheapest he can find—not seldom this means the least reputable. There is no licensing of lodgings, no tutorial system, no censorship of unattached students. There, often amid most depraved surroundings, the student may spend his time

[1] These statements are necessarily of the nature of loose generalisations, which, were there room for further particularisation, would need modification. But they serve to convey as correct an impression of the general situation as is perhaps possible within the limits of an untechnical paper.

as he likes—unshepherded, uncared for, away from the ken of any for whose good opinion he cares. And he is often a mere boy, seldom more than sixteen years of age, when he matriculates; a boy unprotected by any previous discipline in a boarding-school away from home.

Further, the division of Indian society into an indefinite number of watertight compartments by the rigid barrier of caste makes the introduction of a common social life as desirable as it is difficult of attainment. Away from home, and cut off from the society of all but a tiny circle of his own caste-fellows, the student lives a wholly selfish life, receiving none of the liberal influences of association with men of differing thought, interests, and environment. He learns nothing of the privileges of citizenship, or of his duties and responsibilities to the social organism. A strong and liberal social life among the educated men who are, for good or ill, her makers, is a prime condition of nation-building in India; and it is difficult to see whence this is to spring, unless it be from a residential system in the Indian universities. On the one hand caste, and on the other the absence of any gospel or message that can really help and lift, have made the Indian strangely lacking in the sense of responsibility to his neighbours and dependents, to the poor, or to his nation as a whole. Again, nowhere is it more imperative and nowhere more difficult to bridge the gulf between teacher and taught than in India. Without a residential system it is impossible. The value of what the English teacher has to give is only matched by the width of the gulf that divides him from his pupil. The successful teacher must be always a learner, and a reverent learner in the school of his pupil's thoughts and character; and if the West is to impart to the East all her rich and varied heritage, the two must draw close enough in intercourse for the one to understand how she may teach, and for the other to become willing to learn. Nowhere does humility more become the teacher than when instructing the sensitive descendants of India's hoary and profoundly intellectual civilisation. Moreover the greatest things the West has it in her power to give are those which can never be communicated in the class-room, but only by personal

touch—I had almost said, by the humility of personal service. Yet one more argument, which is a cogent one, because we believe in the greatness and the beneficence of England's mission to her Indian Empire. If the widening drift between conqueror and conquered is to be healed, it can only be in the schools and colleges where East and West touch each other most closely and deeply. It can only be through a growing union based on increasing mutual understanding and appreciative respect.

A wide extension of the hostel system has thus come to be recognised as the most urgent need in Indian higher education. And ever since the need was emphasised by the last Universities Commission, the Indian Government has endeavoured with a lavish hand to foster and encourage their development. It has done so for a further reason. The religious neutrality of Government has brought it about that all its own colleges and schools are non-religious; and this example has been followed by most other non-missionary institutions. The evil results of what comes to be a practically irreligious system of education are so palpable and far-reaching that Government has welcomed the introduction of voluntary religious hostels in connection with the State colleges. In the provision by Christianity, Islam, and Hinduism of "religious" hostels—so argues the Government—lies the opportunity for that religious training and influence which alone can supply the adequate and stable basis for individual character and national morality. It would seem that Japan's clear-sighted statesmen have gone one step further, and are almost prepared to discriminate in favour of Christianity. Till recently it has been the familiar complaint of older Indians that Government education robbed their sons of their own religion and gave them nothing in its place. Islam at Aligarh, and Hinduism at Mrs. Besant's Central Hindu College in Benares, with its system of Hindu catechisms and text-books, are endeavouring with a pathetic earnestness to demonstrate that modern thought and science leaves another choice than that between Christianity and scepticism.

But there are grave dangers in the too rapid introduction of hostels before the conditions of their successful

management have been determined by experiment. The question of hostel buildings has bulked more largely in the public eye (and here Mission colleges are no exception) than the far more serious question of hostel management. Colleges are supposed to have dealt more or less adequately with the demand for hostels when they have provided healthy and commodious residential quarters for their students. But it is at the least doubtful whether the social, political, moral, and religious fruits resulting from the herding together of boys and young men in buildings, however magnificent, will be any less disastrous, unless there be a most careful and thorough supervision, than those springing out of the present non-residential system. Even when there is a resident superintendent, he is often one of the junior and inexperienced members of the staff. The authorities still fail to realise that it is easier to teach a book or a branch of natural sciences than to guide and mould the characters of their students. The dean of an Oxford or Cambridge college is a picked man, chosen for his tact and experience. Imagine a young graduate, or some old-world Maulvie or Pandit, put in to control a rabble of a hundred young students, with no college traditions and no previous discipline at a public school! And further imagine this suggested as an adequate attempt to meet the need of a religious training for India's youth! The staff of an Indian college has yet to realise that the delicate work of personally moulding and training the character of their students provides their noblest opportunity and their most honoured and most serious task.

It may be of interest to notice a possible further contribution of hostels to the cause of higher education in India. Perhaps the greatest obstacle in the way of imparting higher university teaching in India is the impossibility under existing conditions of introducing any system of inter-collegiate lectures. The individuality, the *esse*, of a non-residential college is the fact that its students all attend lectures in the same building and under the same staff. Introduce upon this basis a system of inter-collegiate lectures, and the student ceases to belong to one college more than to another. Each college is then a watertight compartment. Its small staff has to cover the whole ground

in lecturing. There is no possibility of that specialisation and co-operation which is the necessary condition of "higher" teaching. But make the hostel your unit, and the problem is solved. The small staffs of a large number of hostels could then combine with the university staff for a joint system of lectures. After all, this is much what the history of Oxford and Cambridge has been. In origin the college was, I take it, little more than a hostel for the residence under religious rule of students attending the university lectures.

In the recognition of these problems and in the taking of practical steps to meet them, I think it may be claimed that Mission colleges are well to the fore. In the Oxford hostel at Calcutta, the Y.M.C.A. hostel in the same place, and the S.P.G. hostels at Cawnpore (to mention only places within the personal knowledge of the writer), not only does the missionary warden live among his students, but the size of the hostel is strictly limited to the number of students whom one man can reasonably expect personally to influence and control. I need hardly add that there are C.M.S. hostels of which the same is true. Not even the Mohammedan College at Aligarh or the Hindu College at Benares, noble approximations as these are to the English residential college, can claim so close or so personal a contact between professors and students.

Missionary societies have entered the hostel field with alacrity, because it seems to provide unique opportunity for their work.

The educated classes of India will never be reached in the mass. It will be one by one, each for himself, because *he* has heard the voice of the Good Shepherd. And the history of educational missions in India has shown that no method, however attractive, and no machinery or syllabus, however perfect, can be counted on to compass the conversion of India's students. It is the close touch of constant and informal personal intercourse, personal influence, and the personal presentation of Christ Jesus which is the missionary's supreme opportunity.

And for this the hostel gives unrivalled opening. The missionary lives with his men—it is a *sine qua non*. His rooms are in, or adjoin, the quadrangle. If, as would

generally be the case, he has lecturing to do, it is for one or two periods daily at the most, so that he shall be free for informal intercourse and personal interviews in the out-of-college hours. This is even more indispensable than the first-named condition. Playing games with the men, visiting and chatting with them in their rooms, sometimes late into the night, helping in their debating and Shakespearean societies, he is bringing the influence of Christian personality to bear on them all day long and at an indefinite number of points. The character of each of his students is a separate study. Each has to be developed to a perfect man, all the latent and the Godward in him called into active exercise. It is the missionary's sacred privilege to be moulding at its most plastic stage the men who are to be the makers of new India. He is touching the destinies of a people.

Continually with his men, and accessible to them at all times, informal conversation upon the deepest things is constantly opening up in the freest and most natural way. A large number of his out-of-college hours will be spent in studying the Bible or explaining Christianity to individuals who have come to him for that purpose of their own accord. If the writer may quote from his own experience, the hostel missionary will be thus engaged for five or six periods each day. Very seldom have less than half the students in the Oxford and Cambridge Hostel at Allahabad availed themselves of this opportunity for voluntary, regular, individual Bible-teaching. The writer can conceive no work to compare, for sheer fascination, with this unending series of personal interviews with inquiring students. There is much to be said for the voluntariness of this system. It may be doubted whether Christianity has not suffered in its presentation to India by the compulsory attendance at the Bible-class of young men, accustomed in other branches of study to choose their own subjects. Against the many advantages of compulsory Christian teaching in a Mission college must be set this, that Christianity is in danger of coming to be regarded by Indians, not as a high and holy privilege placed within their reach, but as a disagreeable pill which the missionary, for purposes of proselytising, is anxious at

any cost to force down their throat. Ultimately men are attracted and not forced to Christ; and He may still be trusted to draw men after Him. In the Allahabad Hostel the voluntary system has been severely tested, among other things by an organised Swadeshi boycott of the Bible, but has emerged successfully.

The distinctive feature of the hostel method, owing to the unrivalled opportunity it affords for personal intercourse with the students, is the devotion of the chief part of the missionary's time to Bible-reading with individuals. But hostel life presents many other opportunities. Few things make more for character than the lessons of unselfishness and combination, endurance and pluck, discipline and perseverance, imparted and learned on the playing field. In the writer's experience, those who have developed most in character are almost always those who have taken a foremost part in football or hockey. Then the debating society provides an unique opportunity for fostering and correcting and guiding into the channels of greatest usefulness and service the new tide of patriotic and national feeling which is one of the greatest hopes for India's regeneration. Crudeness and bitterness and exaggeration are corrected, and sympathetic encouragement and the wise guidance of older experience are held out, and are always welcomed.

Again the closer bond of common life together in a hostel affords the finest opening for the creation and fostering of that esprit de corps and enthusiastic public spirit which are entirely new to India, but which have begun to exist even under the less favourable conditions of non-residential colleges. Few things can so effectually cure the selfishness natural to life under caste restriction, and breed the germs of self-sacrificing service of the mother-land, as this hostel spirit.

But perhaps nothing in hostel life is of greater educational value than the training in responsibility and self-government provided by the prefect system. For this to work successfully there must be the closest touch between staff and prefects. In the Allahabad Hostel the bold experiment has been made of allowing the men the privilege of electing their own prefects. So far this has

had the happiest results. Almost invariably the men selected have been the very persons the warden would himself have chosen. The responsibility of election is good for the electors and adds greatly to the strength, dignity, and independence of the prefects' position. The internal economy and discipline of the hostel is almost wholly in their hands. They take the daily roll, manage the servants, enforce the rules, and are the regular channels for communication between the warden and men. No changes or important departures are made without consulting them. In any crisis or emergency their advice is invaluable. The writer remembers no occasion when he has had to act in opposition to the opinion of the prefects' meeting. It is magnificent to see men develop during their tenure of the prefectship (and, in a lesser degree, of an athletic captaincy, or other hostel office), and learning to look at both sides of a question, and to weigh the consequences of contemplated action, or to face unpopularity in standing for the right, and to sacrifice time and leisure for public service or the discharge of duty.

The ideal position for a hostel is as part of a missionary college. It is here that it can attain its highest usefulness, the hostel missionary having the added influence which belongs to the teacher or professor. Only the writer would plead for a slight shifting of the centre of emphasis in missionary education policy. There are few Mission colleges in which the staff is not kept at the minimum number consistent with passable teaching efficiency. The consequence is that the missionary professor, burdened with the preparation and delivery of four or five lectures daily, and with a mass of administrative work besides, has neither time nor strength for that personal and informal contact with his students which is his greatest missionary opportunity. The daily Bible-class (and not every missionary professor has even that) is often the only direct missionary effort possible in the college. The undermanning of the staff results in a frightful pressure of secularisation. The result is that the large expenditure of money and men involved in running a Mission college is often robbed of the greater part of its evangelistic force and value. In view of its unique missionary opportunities,

the writer would urge that, not the college, but the hostel be made the unit in educational Missions. Let every missionary professor reside in (or, if married, adjoining) a hostel or quadrangle which is to form his special sphere of work. Let the size of the hostel and the college be determined strictly by the number of students who can be effectually reached by personal influence through the available staff. (Here the college authorities are often themselves to blame, the response by the Society to the demand for a larger staff being met by a corresponding increase in the size of the college, which has left the staff as overworked as before.)[1] Let each missionary professor be given at most two lectures a day, so that he may have strength and time for a large amount of direct personal contact daily with his hostel or quadrangle, henceforth his chief work and opportunity. The adoption of this policy will in many cases mean a cutting down of the number of students admitted to the college; but it will also mean an enormous increase in its missionary efficiency.

A most desirable extension of this policy may perhaps be indicated, viz. that in large centres, where several societies are engaged in educational work, the different Missions should combine to form a united Christian college, each Mission having its own hostel (or hostels) with a chapel, where its students have their own services and receive their own special religious education. For secular lectures they would attend a common college, the professors of which would be drawn from all the missionary hostels. The writer can see but little to be set against the enormous gains which would result from such an arrangement. The present method of running a number of distinct Mission colleges in one centre entails a huge duplication of men, machinery and money. The small staff of each college has to cover the whole ground. The consequent pressure of secular work means that, from the missionary professor's point of view, his own directly evangelistic activity is greatly curtailed, and from the

[1] In non-residential colleges there is an even greater need for a limitation of numbers, in order that the tutorial system may be effectually worked, no missionary tutor being allotted a larger number of students than he can individually influence, visiting his pupils in their homes. Indeed it is in the opportunity thus afforded for getting into touch with the families of students that the college will realise one of its chief possibilities as an evangelistic force.

student's point of view, that the amount of individual missionary attention he receives is reduced to a minimum. Under the proposed system, each Mission would still give its own religious teaching to as many students as before; only it would give it under the more effectual conditions of hostel life. The secular instruction of the united college would still be given by missionaries, and, owing to the greater number of lecturers and the consequent division of labour, would be of a higher and more specialised order. As regards religious teaching, each missionary hostel would be more or less of a watertight compartment. Only the secular teaching would be distributed among the combined staff. Thus each missionary, while having the religious teaching of his own students, would also, through his lectures in college, come into touch with a yet larger circle. Being freed of a great amount of lecturing and administration, he would be able to give more time to directly spiritual work. And the student would receive a correspondingly increased amount of individual attention. Professor and student alike gain much, and lose nothing; there is a large saving of money and machinery; and a great increase of missionary efficiency. I say nothing of the demonstration of Christian unity to the non-Christian world.

In Government and similar non-religious colleges it is obvious that the hostel forms the most direct basis for missionary effort. It is a far less costly form of Mission work than the maintenance of a rival college. *Once the buildings are erected, the hostel pays its own way, and costs the Society nothing except the salaries of its missionary staff.* And after all, the case of a student of a Mission hostel in a neutral college corresponds closely to the conditions of English university education. Then the lecturers are generally as free of religious tests as are the members of the Indian Educational Service; and we are accustomed to look, not to professors, but to the conditions of life within the hostels and halls of residence for directly religious training and influence.

The position urged is that, alike on grounds of missionary efficiency and economy, the hostel shall become the unit of our missionary educational policy. Hostels will in that case be the normal missionary method for reaching

the students of Government and neutral colleges. In large centres the new policy of wise missionary strategy will be co-operation. Our small, isolated and undermanned colleges will give way to a group of well-manned hostels, provided by different Missions, each self-contained in regard to its religious teaching and atmosphere, but combining to supply the staff of a thoroughly equipped central college. Such a college will outdistance in educational power all rivals. And it will do so at a minimum of cost in men and money to the several Missions.

In existing colleges a system of hostels under resident and numercially adequate missionary supervision will become the pivot of the institution.

There is, perhaps, need to say again that in all educational Missions the test of missionary efficiency must be relentlessly applied to every detail and must be the decisive factor in determining every question of educational policy. There must be a periodic and constant overhauling of our methods, under this searching test, lest unconsciously the zest and pressure of educational competition and advance force it into the background. No college is justified in admitting more students than it can effectually influence in an evangelistic sense. Missionary efficiency demands an even higher ratio of teachers to taught, than mere educational exigencies would require. Inasmuch as the close touch of hostel life supplies the educational missionary with his supreme opportunity, no more students must be admitted than can be brought under the strong personal influence of the available missionary staff in the college hostels (or, in the case of non-resident students, through the tutorial system). In the last resort the choice before an inadequately manned college must lie between a reduction in the number of admissions or an increase of its missionary staff. A consensus of hostel experience seems to have fixed the ratio at about thirty students to each missionary. A college with a missionary staff of four, all resident in or adjoining the hostels, would thus be limited to about 120 students. Were such a policy rigorously enforced we should soon hear the last of the missionary inefficiency of our colleges.

W. E. S. HOLLAND.

THE ISLANDS OF MELANESIA.

THE history of the South Pacific Ocean is full of surprises, of attempts at discovery and rediscovery, of thrilling episodes, and of stirring romance. It was in the year of grace 1513, when Charles V. was King of Spain, that Vasco Nunez de Balboa first gained his glimpse of this Ocean from the Isthmus of Darien, and subsequently took possession of it in the names of the sovereign of Castille, Leon, and Arragon. Ten years afterwards Magellan passed through the straits that still bear his name, and after a long voyage through the waters of the Pacific, he reached the Ladrone Islands. From thence he sailed to the Philippines, where he lost his life in a skirmish with the natives in 1521. His ship the "Victoria" subsequently completed the first circumnavigation of the Globe, and returned to Spain the following year. It should be remembered that Magellan was a Portuguese by descent, and that he became a Spaniard owing to the treatment meted out to him by John of Portugal. The second Bull of Alexander VI. promulgated in 1494, altering the line of partition of the division of the world which he had previously made in 1493, caused a confusion of ideas in regard to the East Indies. Formerly they were in the part assigned to Portugal, in the latter division they were assigned to Spain. So it came about that to Spain belongs the honour of the discovery of the South Pacific Islands. The story of the doings of these early navigators is full of interest, though many of their doings call for criticism. They had frequent recourse to bloodshed and violence in the sacred name of religion. We read of one district in the Philippines refusing to renounce its idol worship, whereupon the navigators desolated it with fire and the sword. Even Captain Cook took part in the

ceremonies of some of the islanders, and allowed the Sandwich Islanders to prostrate themselves before him. In another island of the Philippines, Magellan is said to have delivered a striking address to the natives, whereupon the king was baptised together with fifty others. We are inclined to ask, who acted as the interpreter? Were these people baptised with no other preparation than a striking address? Such incidents throw light on the teaching of Roman Catholicism at the beginning of the sixteenth century. The next notice of importance is found in what is known as "The Journal of Gallego." An expedition was undertaken under the auspices of Don Philip II. of Spain for the discovery of certain islands in the Pacific. Alvaro de Mendana was in command, and Hernando Gallego as Chief Pilot. The expedition totalled a hundred men, and consisted of two ships. The voyagers included, besides the soldiers and sailors, four Franciscan friars and servants. They left Callao, the port of Lima in Peru, on November 19, 1566, the day of St. Isabel.

Gallego seems to have been imbued with a higher ideal in undertaking the command than the mere discovery of new lands. He writes thus:—"But for me, Christian piety affords the principal inducement; and especially since it moved the mind of that most Christian and most Catholic monarch, Don Philip, to write to his Governor, the most illustrious Lope Garcia de Castro, that he should convert every infidel to Christ. Imbued with this feeling, I have made it my first object, by means of this relation, and of the additions made by me to the sea-chart, to enable the missionaries, who are to guide the infidels into the vineyard of the Lord, to know where these plans will be found, and to learn how to navigate these seas exposed to the fury of the winds, and how all dangers and enemies may be avoided. This is my design, unless I am otherwise convinced. Let the curious accept this brief discourse. This is my object; such is my desire. Receive, reader, this token of esteem, and be steadfast in God. Farewell!"

After a perilous voyage across the Pacific, they reached the islands which they named the Islands of Solomon. They gave names to all the various islands in the group—many

of which survive to-day, such as St. Isabel, Guadalcanar, Florida, San Christoval, while others have retained their native designations, such as Ugi, Ulawa, Malaita, Choiseul.

It seems only reasonable to suppose that the name given to this newly discovered group of the Islands of Solomon was given merely to encourage Spaniards to colonise them, for we cannot seriously believe that Mendana thought them to be the actual lands from which Solomon obtained his gold. Some years after their discovery Drake made his appearance in the southern seas. Then arose the fear of the English obtaining possession of these lands, and Gallego's journal was suppressed, and so the account of the discovery of these islands remained in manuscript, and was not brought to light until the second quarter of last century. It is curious to remember this in view of the fact that the larger part of these islands passed under British protection as late as 1893, and that the charts still remain in a somewhat imperfect state. Nothing eventful seems to have happened till Mendana undertook a second voyage in 1597. He was by this time an elderly man, and was accompanied by his wife. They sailed from the same port of Peru, from Callao, and blundered upon the Marquesas group, believing them to be the Islands of Solomon. He gave them this name in honour of his patron, the Marquis Mendoza, Viceroy of Peru. The Spaniards fired upon the natives with fatal effect. Mendana himself landed three days afterwards, and Mass was celebrated on the shore. Mendana's lieutenant remained on shore, and, becoming embroiled in a quarrel, shot a number of the natives.

The voyage was continued, and one of the vessels was lost in a rain-storm and never heard of again. They finally reached Santa Cruz, and imagined that they had got to their destination. Mendana gave the name of Santa Cruz to the large island, though he seems to have soon discovered that it was not the land for which he was searching. The founding of a colony was prevented by a series of disasters, till Mendana sickened and died. In 1906 Bishop Wilson buried in Santa Cruz the bones of some white man, which may possibly have been those

of Mendana. About one half of the voyagers reached the Philippines, among whom was the chief pilot, named Quiros, who made his way back to Peru. In 1605 Quiros set sail from Callao, in Peru, for the Islands of Solomon. He had with him two ships, and Luis Vaer di Torres as second in command. Making for Santa Cruz, he blundered on a group of islands now identified with the "Duff Group." They were so named after the "Duff," which sailed from Blackwall (London) in 1796, and was commanded by Captain Wilson, whose name is still attached in the map to this group of islands. Their native name is "Taumaeo." Quiros afterwards anchored off Espiritu Santo, to which he gave this name, believing it to be part of the supposed great Southern Continent. The death of Quiros deepened more than ever the mystery of the Islands of Solomon. The first charts prepared at the end of the sixteenth century placed them in nearly their true position, whereas in the middle of the seventeenth century they were identified with the Marquesas group, and finally, towards the end of the same century, they were expunged altogether from the charts!

Generations passed away and the Islands of Solomon were almost forgotten. But stories of them were still current in Peru, and were revived by voyagers from Manila to Callao.

But stranger and more romantic voyages had yet to be made before these islands were identified and found a fixed place in our maps. The interest of geographers was revived in the reign of George III. when, in 1767, a transit of Venus occurred, and the South Pacific was selected as a suitable place for observation. Captain Carteret in 1767 accidentally reached Malaita and other islands without knowing that they were those for which he was searching.

It was left for M. Buache, a French navigator, in 1781 to identify them with the long lost Islands of Solomon. Many subsequent voyages have been made, of which the saddest was that of La Perouse, whose ships and crew were lost off the reef-girt shores of Vanikoro and never seen again.

To-day the British Solomon Islands consist of New Georgia, Florida, Guadalcanar, Malaita, San Cristoval and

other smaller islands, with a total area of 8,500 square miles. The Santa Cruz and other smaller islands were incorporated in the Protectorate in 1898 and 1899. In 1900 Choiseul, Isabel, with the Bougainville Straits and Lord Howe's group, were transferred by treaty with Germany. The seat of Government is at Tulagi, off the coast of Florida. There are 230 European residents in the group, while the native population is roughly estimated at 150,000.

The chief names connected with the discovery of the New Hebrides are Pedro F. de Quiros (1606), Bougainville, who visited the group in 1768 and learned its true character, and Captain Cook, who in 1774 discovered many islands to the south of this group.

A joint commission consisting of British and French Naval officers was appointed in 1888 to protect the lives and property of British and French subjects and to maintain order. A convention was signed in London on October 20, 1906. The resident European population was returned last year as 667. The native population is estimated at about 100,000. The chief products of both the Solomons and the Hebrides are very much the same. Copra, bananas, sulphur, timber, and, in the Solomons, pearls and bêche-de-mer are found; in the Hebrides maize and coffee are grown. But in both groups copra forms the staple industry. Rubber planting is being experimented with in the Solomons. Besides these things in which Europeans trade, the natives grow yams, sweet potatoes, taro, pine-apples and other things for their own consumption. Pigs, both wild and tame, and fish are used as food by the natives.

There is something about the life in the South Pacific which, despite the sickness and loneliness of life, completely lays hold of a European, be he trader or missionary. There is always a keenly felt desire to return to these parts. There, in the islands, one is free from the cares and anxieties of civilised life, and there is a feeling of rest and contentment which is seldom found elsewhere. The clearness of the atmosphere, the deep blue of the sea, reflecting but the depth of the sky, the graceful forms of the trees, the flutter of the parrots, the ceaseless noise of the breaking of the surf on the

coral shores, recur to one's memory. But the *raison d'être* of the missionary's existence there is the natives themselves. Who shall say when they first arrived there, and from whence they came? To anyone who is fond of the study of natural history, what a wonderful field is here open up to him—the coral islands, the different kinds of trees and shrubs, the birds, the reptiles, the gorgeous butterflies, and much else besides. To take but two examples—the land-crab, who climbs up the cocoa-nut tree and frees the nut, then descending makes a hole in the nut and devours the meat; the crocodile, who drowns his victim in the daytime and devours him when the sun goes down. But to return to the natives. How fascinating is the study of their origin, their customs, their habits, their weapons of war, their canoes, their ornaments, charms, and household utensils made in a Stone Age.

Much remains to be done in regard to the study of the numerous dialects, by which alone we can attain to any certain knowledge of the places from which they came.

There are many historical questions which have yet to be answered. In what stage of existence are these people living? How long have they been living in a Stone Age? How far advanced are they in their arts? What does it mean when we find, as in the Solomon Islands, that it is the outdoor arts of the men which stand out so prominently, whereas in Polynesia it is the indoor arts, such as pottery, which flourish? How is it that alone in Santa Cruz the loom is in existence and nowhere else in this group? How came about their divisions into tribes in some islands; and although Melanesia is the home of the matriarchate, yet the patriarchate is found to exist also, and that in close proximity to each other?

How much of what they have beaten out in their darkness about spiritual things is in accordance with what we have received through revelation?

Here is a primitive race of people whose religion embraces worship, belief in the existence of another life beyond the grave, belief in spirits and ghosts, in sacrifices, in the outpouring of blood, in a system of Tabu (or rendering sacred of places and persons), in power derived from

the possession of charms of various kinds, in the singing of weird incantations, which are able not only to kill but to make well again.

To what extent are they the products of their environment? Is their apparent apathy, the composure of mind with which they relegate anything to some future time, the spirit of *laissez-faire* which seems to prevail everywhere, due to the results of environment? How is it that having lived in these islands many hundreds of years they have not advanced further in the way of development? Are we justified as Christians in introducing into their lives the needs and wants of creature comforts and other things which they knew not of before, such as additional clothing, different kinds of imported food, tobacco, and many other things? How can we best adapt our teaching and training, moral, secular, and physical, to bring out the peculiar characteristics and the special heritage of their race? There is splendid stuff in these people to build upon and to transform, such as their simplicity of life and of mind, their willingness to hear, their reticent dispositions, their keen sense of justice and injustice, their ability to endure fatigue and hunger, their deep affection, and their love for their children. What bright jewels might be added to the Church from such material as this.

The beginnings of missionary work in Melanesia dated from August 1849, when the Bishop of New Zealand set sail from the port of Auckland in a little schooner of twenty-two tons burden, called the "Undine," with a crew of four, and with no weapons, but a great store of Faith, Hope, and Love in his heart. The only charts he had to depend on were old Russian ones and the records of the Spanish navigators in the sixteenth century. In two months he traversed 2000 miles and returned to Auckland in October with five natives from the Melanesian Islands. The Bishop's greeting to his wife on his return is reported to have been this, "I've got them." So the Melanesian Mission began.

In the New Hebrides Islands considerably more than half the islands have been evangelised by the Presbyterians. The four islands which are under the care of the

Melanesian Mission show a total of 2307 baptised Christians with three clergy.

In the Bank's Islands, a group of nine islands lying to the North of the Hebrides, the Mission is everywhere in possession. The foundations of this work, in both these groups, were laid by Bishop Patteson and the early workers in the Mission. The latest returns show a total of nearly 3000 baptised Christians. There are seven clergy in the group, six of whom are natives.

The Mission work in the Santa Cruz group was begun by Bishop Patteson in 1862, who was the first white man to land here since Mendana's time. In 1871 the Bishop was killed in one of the little Reef Islands which lie to the north of the large island. The Mission work has here undergone a chequered career. There are to-day only a hundred baptised Christians, with no one but native teachers to care for them.

The Torres Islands lie between the New Hebrides and the Santa Cruz group. Three out of four islands are entirely Christian. The work was begun during the episcopate of Bishop John Selwyn in 1878 by a native of the Loyalty Islands, who had been educated at Norfolk Island and ordained to the diaconate. Christianity has taken strong root in these islands. There are to-day 260 baptised Christians, which is a large proportion of the population.

The Solomon Islands were visited by the first Bishop Selwyn in 1849. One of the first four natives taken up to Auckland in the "Undine" came from the Solomon Islands. The work was consolidated during the episcopate of Bishop Patteson and further extended under the guidance of Bishop John Selwyn. This group presents one of the most varied and romantic fields of work. Out of a population of about 150,000, only about 8000 are baptised Christians. There are nine clergy, four of whom are natives. It is especially in this group, where the islands are large and the people very numerous, that great missionary opportunities exist.

In 1867 the training college of the Mission was transferred from Auckland to Norfolk Island; 200 boys and girls gathered from the different islands are being trained

here every year to go forth as teachers to their own people.

It must not be forgotten that there are other Missions at work in the islands of Melanesia.

In the Solomon Islands there is a Roman Mission, confined as yet to the Shortlands and the large island of Guadalcanar. It is well supplied with men and means. Its chief work is carried on amongst the children, numbers of whom are being brought up in a small island lying off the south-east coast of Guadalcanar. The Wesleyans have started work in the Rubiana Lagoon (Western Solomons) and in the island of Choiseul (Western Solomons), and have already reached Ongtong Java, 200 miles to the north. There is an "Undenominational" Mission, entitled the Queensland Kanaka Mission, which confines itself to the coasts of Malaita, in the centre of the Eastern Solomons.

In the New Hebrides the Presbyterians are at work in nearly all the islands, except the three northern islands, where the Melanesian Mission is represented. They have some 39 European missionaries, including men and women, and work with the help of 300 natives in 126 places. Many of their Mission stations are well equipped, and medical work is also carried on. The name of Dr. Paton is inseparably bound up with this work, which covers a period of 50 years dating from 1858.

Sir Everard Im Thurn, the High Commissioner for the Western Pacific, in his address at Vela (New Hebrides) in December last, speaking of the missionaries of all denominations, said, "I am satisfied that, on the whole, the work of the missionaries has been very good and their influence most useful." The Roman Catholics are at work in the island of Raga (New Hebrides) and in a few other places. There is also one small Mission of Plymouth Brethren in Raga.

In the Loyalty Islands the London Missionary Society have been at work since 1859. They have now 400 native workers in this group.

CECIL W. HOWARD.

THE CHINS OF BURMA.

THE population of Burma is about ten and a half millions, of whom six and a half millions are Burmese, and another half million people use the Burmese language as their vernacular. There are six hundred thousand immigrants from India—coolies and cultivators, sepoys, domestic servants, clerks, traders, &c.; whilst the bulk of the remaining population consists of various hill-tribes, who differ widely among themselves in language and customs. The most numerous of these hill-tribes are the Shans and the Karens, who each number about three-quarters of a million, the Chins numbering (in Burma) nearly two hundred thousand, and the Kachins, who number sixty-five thousand. The Chins inhabit the mountains between the plains of Aracan and the plains of the Chindwin and Irrawaddy; and allied tribes extend northwards, through Manipur, far into Assam. The Chins are more closely related to the Burmese than are the Shans, Karens, and other indigenous tribes of Burma; and probably they reflect very largely the customs and religious observances of the peoples of the plains before the introduction of Buddhism into (Upper) Burma by King Anawrahta, about the time of the Norman Conquest of England.

Religion.—The religion of all the Turanian races has been Animism or Shamanism. The general lines of the religion of all the hill-tribes of Burma may be given in the words in which Professor A. H. Sayce describes the religion of the Sumerians of Babylonia of 3000 years B.C. "According to the Sumerian idea every object and force in nature had its *zi* or 'spirit,' which manifested itself in life and motion. The *zi* was sometimes beneficent, sometimes malignant, but it could be controlled by the incantations and spells which were known to the sorcerer-priests."

The chief objects of worship among the Chins may be divided into three groups:—(i) The Great Parent of all; (ii) the spirits who live in earth and sky, who send rain or withhold it, who watch over the village, the rice-fields, the jungle, or some one tree or mountain, &c.; and (iii) the *penates*, i.e. deceased forefathers, whom they fear rather than love, for, while they dread their anger, they expect little in the way of blessing from them.

The Great Parent of all is regarded as a female, Mother *'Li*; but they do not think that she has or had any male counterpart. Perhaps one may rather say that they believe that sex does not enter into *'Li's* essence. Mother *'Li* reigns "on her throne in the heavens," "never growing old and never dying." She created, of her spittle, the earth and the sea and the sky, and brought forth by her power all life, animal and vegetable. She created man, and imparted to him all the material and mental and spiritual blessings that he enjoys. All mankind are her children, and she loves them all. She has given to each nation its bounds and language and letters. She is wholly good.

The genesis of the human race in general, and of the Chins in particular, is thus told by the Chin teachers. In the beginning, after Mother *'Li* had made the world, she laid a hundred eggs, which she hatched in cotton-wool, and from which sprang a hundred pairs of human beings, the progenitors of the different races of mankind. She laid yet another egg, a little one, which was most beautiful to see, and which she specially cared for. In her affection she did not put this one in cotton-wool, but kept it in an earthen pot, and so it did not hatch. After a while, thinking that the egg was addled, she threw it on to the roof of the house. It fell from the roof into some rubbish under the eaves, and was not broken. Afterwards, when the rains came, it was borne down by the water with the rubbish into a stream, and finally lodged in a *Gyin-yè* bush. Here the king-crow spied the egg, and, carrying it off, hatched it; and from this egg came a boy and a girl, the progenitors of the Chin race. To this day, out of gratitude to the benefactor of their ancestors, the Chins will not kill or eat the king-crow (or the long-tailed Edolius) which they will still speak of as their father and mother.

As Mother *'Li* gave letters to other nations, so she did to the Chins also. The Burman paid not very much attention to the gift, but wrote the letters on leaves and stones; the Chin, in his veneration towards the Giver, wrote his language on parchment (deer's skin); but when no one was in the house, the dog came along and ate the skin. The Chin submitted as patiently as he could to the loss, but he still hopes, when he eats the flesh of his young dogs, as he frequently does, to imbibe some of the wisdom which that progenitor of the race of dogs then swallowed.[1]

Like the other hill-tribes, the Chins are much addicted to drinking rice-beer, and this gift is also attributed to Mother *'Li*. The Chins say that when it is prepared in the orthodox fashion it has the same consistency as Mother *'Li's* milk. It was given them, they say, to maintain their strength after the lake of milk with which Mother *'Li* had first endowed them was dried up. Rice-beer, however, is not offered to Mother *'Li*, though it is always offered to the spirits (*penates*, or otherwise), and forms an essential part of every Chin marriage or funeral. The Burmans, as Buddhists, are all, at any rate in theory, total abstainers from alcoholic liquors; and the Southern Chins, who have come very much in contact with them, have at least learnt to believe that it is not meritorious to get drunk, and many of them are free from the vice of intemperance. It should be added that it is not the Chin custom to drink rice-beer regularly, but that they are addicted to very heavy drinking on the occasion of a feast or of making sacrifices (to the spirits).

Tribal System.—The Chins are divided into a large number of clans, and a man may not marry a woman of

[1] Of recent years the American Baptist Missionaries have, with somewhat modified success, adapted for the Chin language the Pwo-Karen alphabet, which is, again, a modification of the Burmese one. They have also published in that form a Chin spelling-book, an elementary catechism, a hymn-book, and a translation of St. John, i–vi. They are, however, I understand, doubtful as to the advisability of continuing to use these characters. In 1892 Mr. Bernard Houghton, I.C.S., issued his *Essay on the Language of the Southern Chins* (with grammar, vocabularies, and sentences), in which he used the Roman characters, and this has been found far more suitable for the purpose, although, as there is as yet no reading public, very little has been produced in that form. In the early part of last year Mr. Jourmann, the A.B. missionary at Thayetmyo, brought out a little Chin Grammar, in which he also uses the Roman characters.

his own clan; but, after the marriage ceremonies are over, the wife is initiated into her husband's clan, and has her wrists wrapped round with cotton-yarn as a witness to all evil spirits that she is under the guardianship of the *'kun*, or ancestry, of her husband. So, too, all children, four or five days after birth, are admitted in like manner into the *'kun*; and at the same time children have their ears bored.

Every year each clan will have a special sacrifice to their deceased forefathers and relatives, and will offer them pork and rice and rice-beer. The *pa'san 'sayá* (or teacher) invites the spirits to the feast, calling over their names, and if there have been any comparatively recent deaths (say within two or three years) in the clan, the spirits of these their relatives are enrolled in the *'kun*.

Propitiatory Ceremonies.—The Chins have a custom of offering first-fruits to Mother Ceres, whom they call *Pók Klai*. They say that if she gives them but one look they will have plenty of rice.

They also propitiate the rain fairy, *Plaung 'Saw*, with offerings of cattle, pigs, and chickens, and, of course, with rice and rice-beer too. When this sacrifice is being held all the women must remain standing from 9 A.M. to 3 P.M.

When the Chins have sown their corn they often gather together in their fields and pray the Earth to lend herself (*i.e.* her increase) to them once again. If they do not thus petition the Earth to lend herself to them, but thanklessly and gracelessly clutch at what they can get without even so much as "By your leave," they may expect poor crops, and their children too will fall sick of fever through possession by the spirit. So they make an offering of a pig, a fowl, and a pot of rice-beer, and also of three large and one small wicker-basketfuls of rice. They also wrap cotton-yarn on a piece of bamboo, about three-quarters of a yard long, and pour some water from the bamboo on the baskets of offerings and on the worshippers. Again, after the harvest is reaped, they assemble in the fields to make to their ancestors and others an offering of the first-fruits, and then they can eat the new corn.

In their houses, too, some Chins will, before they take

a meal, call upon their ancestral *'kun*, or some other spirit, and then throw away a little ball of rice for the summoned spirit to eat; but of late the custom has not been performed with much devotion, even where it is still kept up.

Chins will also offer on sundry occasions to their ancestors the flower of the *eugenia*, stones, cooked glutinous rice, and cotton.

The Chins have no images of Mother *'Li*, of their *penates*, or of the other spirits whom they fear; and the figures of the king-crow and of the elephant, which are often carved on the top of the memorial posts placed in their ancestral cemetery, are not worshipped by them. Neither have they any chapels, temples, or other set places for assembly and for worship. Possession by an evil spirit does not connote with them either madness or moral turpitude, but merely sickness or some untoward accident.

Sickness or other trouble is supposed to be due to the animosity of some spirit-being, who has been provoked by something someone has done, probably unintentionally and in ignorance; but the consequence is the same, the spirit holds the man in his grip. The spirits are considered as capricious rather than wicked; though the people do not shrink from saying that they worship them because they (the spirits) are bad (that is to say, dangerous to them).

The Spirits.—The names and number of these spirits is legion; and the duty of the teacher is to show the people how to perform the sacrifices duly, and to utter the right incantations; otherwise the offerings would be ineffective. These teachers recite rhythmically the customs relating to Mother *'Li*, which they have received orally from their own teachers, and all of them are much given to the drinking of rice-beer. The office of teacher is not hereditary; neither are they intent on keeping the knowledge of their sacred lore to themselves. They are—at least among the Southern Chins—agriculturists, like their neighbours, and a villager who is not skilled enough in the traditions to be a regular teacher may yet be a "skilled lip," and able occasionally to make certain offerings in the absence of one more skilled than himself.

Some spirits may be satisfied if a chicken is offered in sacrifice, and a little of the flesh and some cooked rice thrown on the ground for them to eat; but generally a miniature house has to be made for the spirit (or *nat*, as the Burmese would call him), and offerings made of dogs, or pigs, or bullocks, or buffaloes. The teacher would not find the people so ready to listen to him, I imagine, were it not that the occasion of a sacrifice is almost the only time that the Chins eat any other than vegetable curry with their rice.

Witches.—The Chins are afraid of witches; but, as has been the case with other peoples, they find great difficulty in learning for certain whether a given woman is a witch or not. If they knew it, they would certainly drive the woman out of the village, and perhaps resort to further violence. Like the Burmese, they believe that witches have the power by their incantations to introduce foreign matter into the bodies of those whom they hate, and so to cause them to sicken and die. It is the custom of the Chins to cremate the dead, and they think that, when a witch is cremated, her bowels, which they conceive to be anything but human in their formation, will explode with a loud noise; and so the relatives of one who is suspected of being a witch will, when she is cremated, take care to put some big bamboos on the pyre, along with the cutch-wood which is always used on such occasions, so that when the explosion takes place they may be able to affirm confidently that it was not her body that exploded, but the bamboos.

Law.—In the former days the Chin elders would decide all manner of questions and disputes that might crop up in a village, in accordance with Chin customary law; and the expenses of litigation were but pots of rice-beer, and sometimes also a pig for sacrifice and consumption. Nowadays the powers of the elders are limited to their religious customs, including, of course, questions of marriage and divorce. Other matters come before the Government representative, the *thugyi* (*i.e.* head man), to whom they must give "the cost of a quid of betel" (commuted in these jungle villages at one rupee), on referring any matter for his decision. The Chin national

custom of taking an oath was to hold a sprig of the *eugenia* in his hand whilst giving his evidence. It may be noted that the Burmese when victorious in war would crown themselves with chaplets made of the leaves of the same tree. Disputes are not frequent in Chin villages, and even under the British rule, which in practice unfortunately seems to foster litigation, it is very rare that the Chins ever appear in any case in the courts.

Manner of Life.—The Chin manner of life is of the simplest, and before the days of the British occupation they were very chary of leaving their homes. The Chin requires very little, excepting salt and a *dâ* (or chopper), which he cannot get for himself; though he frequently nowadays has all kinds of luxuries unknown to his forefathers—*e.g.*, *ngapî* (*i.e.* pickled fish, generally more or less putrid), earthenware jars, matches and lamps. The bamboo alone gives him material for the walls, floor, and roof of his house, for his mats, cups, and waterjugs, for handles to his tools, for his weaving implements, for his baskets of all sizes, and for his substitute for twine. By rubbing two little pieces of bamboo together he can at once make a fire; and he can also make musical instruments of sorts from the bamboo. He grows his own corn (rice), and threshes and pounds it himself. In his *ya* he also grows all the vegetables he requires for his curry, beyond what can be found growing wild in the jungle, and cotton too, which his wife spins into yarn and weaves into garments and blankets. The dyes which he requires—and he has a considerable number of them, including indigo—he manufactures himself mainly from plants, either wild or cultivated. He grows his own tobacco, though, like the Burman, he spoils it in the drying; and he manufactures his pipe from a little bamboo. Formerly the Chins were only able to take up the laborious and wasteful *taung-ya* method of cultivation, whereby fresh patches of jungle must be cleared each year for the one year's crop, as they had no paddy-fields (*lè*), and often neither bullocks nor buffaloes; but of recent years they have slowly been improving their condition. In all his work, excepting the cutting of the jungle for *ya*, or the cutting down of bamboos and timber generally, and in ploughing (in the

few cases where he has paddy-fields), the wife and daughter of the Chin take their full share.

The Chins are a very simple-minded people, and have not that facility in lying which most Orientals seem to possess; that is to say, the Chins may lie freely, but they cannot ordinarily lie boldly and consistently. The Chins have been, and are perpetually being, defrauded by their more wily Burmese neighbours, who keep up the character ascribed to their ancestor in Chin folklore. The Chins have a proverb that "the Burman language is the most simple and straightforward of languages, but the Burmese man is the most crooked and deceitful of men"—a saying that seems very strange to anyone who has a little acquaintance with Burma and the Burmese.

Tattooing.—Until a few years ago every girl on reaching the age of puberty had her face tattooed. In the Northern Chin Hills this tattooing is done chiefly in rings and dotted lines; but among the Southern Chins, who were hemmed in by the Burmans, the whole face, from the roots of the hair on the forehead, round by the ear to the neck, including even the eyelids, was tattooed, and that so thickly and darkly that at a distance the whole face looked indigo, and only a close inspection would disclose the patterns worked on the face. It is not the Chin hereditary custom for boys or men to be tattooed; but now they mostly have their body and thighs tattooed as the Burmese do, whose manner of dress they also generally follow. The reason generally given by the Chins themselves, and by others, of this strange custom of tattooing their women's faces is that they wished to make them ugly, so that there would be less danger of their being forcibly carried off by the Burmese; though some Chins attribute this custom also to Mother *'Li's* injunctions. I should imagine that the custom of tattooing the faces of the women goes back far beyond the time when the Burmans grew strong enough to harass the Chins.

Burmese Influence.—In the days before the British occupation of Lower Burma, the Southern Chins, who had been driven down southwards along the mountains by pressure from their fellow-countrymen in the north,

had found for their abode a land naturally more fertile than their old home; but they were perpetually harassed by the Burmans.

Latterly, these Chins have largely copied the language and dress of the Burmans, and, to some extent, their religion and other customs, without throwing over their own hereditary practices altogether. "If you do not know the fashion in dressing your hair, follow the mode in your village," says a Burmese proverb; and, if we may judge from their acts, the Chins seem to approve of that motto. In a few villages, not only have the Chins given up most of their national customs, but the children do not even know the Chin language. In the Census Reports, decade by decade, a larger percentage of the Chins and other hill-tribes is returned as Buddhist; thus, in the Prome district in 1872 there were 15,200 persons returned as Animists, in 1901 the number was 8,632. "Nor is Buddhism yet a moribund faith, for it is still attracting to it Shamanist or *nat*-worshipping Karens that have not yet fallen within the influence of the Christian missionaries. . . . The fact that no attempt at proselytising is attempted by the Buddhist clergy is probably an inducement to the uncultured to join them. The savage . . . cannot readily understand that the missionary's motives are disinterested, whereas he sees the advantage of joining such a religion as Buddhism, as it raises him in the social scale.[1] Moreover, he need not abandon his tutelary gods. It is this easy tolerance that has facilitated the spread of Buddhism. . . . But this easy tolerance of Buddhism has led to its becoming adulterated in the process of absorption of the wilder creeds."[2] As a matter of fact, however, the Chins are at present between two stools, and there is an especial need of Christianity as a means of raising them. As a rule they will more or less frequently kneel before the Buddha's image, and join with the Burmese in their festivals; and yet they follow the customs of their forefathers. They dread the evil spirits; they revere the name of the Great Parent of all good, but

[1] He thereby practically becomes a Burman, much as the Turcoman becomes a Russian by joining the Orthodox faith.

[2] *Census Report* (Burma), 1891, pp. 59–60.

hardly worship that power. Their worship is mainly a propitiation; for what need, think they, is there to propitiate their Parent who loves them dearly, and ever does them good? Very few Chins have any real affection for Buddhism, though they can see the beauty of the moral law laid down as binding on the Buddhist "householders" or laity. Since the British occupation the Chins have been less attentive, as I have been informed by the people themselves, to the religious ordinances incumbent on Buddhists than they were before; for now they do not need the material protection which the profession of Buddhism used to give them, by raising them from the state of "savages," the lawful prey of anyone, to that of civilised men.

Marriage Customs.—When a little girl is born she is placed under the guardianship of an elder brother, or cousin or uncle, on her father's side, and when she grows up she may not marry without his consent—though this is rarely denied when there is persistence on the part of the sweethearts. Of course, the parties to a Chin marriage must be of different clans, and the ancient customs, which entail much eating and more drinking, must be followed. Pre-nuptial chastity does not seem to be very highly esteemed among the Chins, and the parties often, if not generally, live together openly before marriage. Infidelity after marriage is not very common in the remote villages. Girls are generally married at fifteen years of age onwards; boys when two or three years older. If a girl reaches twenty or twenty-five years of age and is yet unmarried, she is counted an old maid and avoided by the young men; indeed, it is not considered creditable, and hardly reputable. A marriage should take place only in the hot weather, on or just before the full moon.

Sometimes, on account of the expense, a man is unable to marry the woman with whom he lives, and who may have borne him two or three children. Should she die without ever having been lawfully married, the husband is bound to go through the marriage ceremony with the corpse; and the wife at last will be admitted into the *'kun* of her husband.

Burial Customs.—All sickness or accident is, as we have already stated, supposed to be directly due to the action of some supernatural being; and when this spirit refuses to be appeased by the offerings made to him, the man must die. The body is then washed with water, in which the leaves of the *kadu* plant have been steeped, and the hair is combed. A small chicken is killed, and tied by a string to the big toe of the deceased. This chicken will accompany the deceased to the other world, and will peck at the caterpillars lying in the way, which might otherwise incommode the traveller to that far-off land. Other chickens are sacrificed, and pigs also; and if the man was fairly well-to-do, buffaloes and bullocks too—for the welfare of the deceased, that he may find favour with the Lord of the under-world, and to provide a feast for the visitors. Whenever bullocks or buffaloes are sacrificed, the blood is mixed with rice or "bread," and then put into the large intestines and roasted. A portion of this, too, is thrown away for the spirits to eat, and the rest is eaten by the guests.

Rice-beer is prepared before a man dies, for it takes four or five days to brew; and were all left to the last, there might not be found time to make it before the body would have to be disposed of. Should this happen, or should there be no *pa'san 'sayá* present to utter the incantations, the corpse is buried; and then after a year it is unearthed, and the burial customs are duly performed. Chicken, and rice, and rice-beer are from time to time given to the corpse to eat; and the teacher, sitting between the liquor and the corpse, chants the customs of Mother *'Li*. All the village, and many visitors from a distance, flock to a big funeral; but if the body is to be buried there will only be a very few present. Often the women, and formerly the men too, would dance in front of the dead man's house.

A piece of wood, nearly four feet in length, is carved with a figure of the bird (the king-crow) or of an elephant on the top of it; or in the case of a poor man a piece of bamboo is cut, and the end of it is made into a fringe. This is called the *(n)'klo-'seung*, and is put into the dead man's hand. The teacher utters his charms, and the spirit

of the deceased is bidden to take up his abode in this stick. Before the corpse is removed to the place for the cremation, the (*n*)'*klo*-'*seung* is taken away and set up in the ground somewhere outside the village.

Frequently, too, a wooden spear and a wooden gun were put into the hands of the dead man; or in the case of a woman the lath of her loom. There is also put into the dead man's hand money to pay as ferry-charge over the stream of death. Sometimes a pice or two, or two annas it may be, or sometimes as much as Rs. 10, or even more is given. This money, as well as the little chicken tied to the big toe of the deceased, and the *pawn-zëng* thread, is burnt at the cremation of the body.

The spirit of the dead man should take up its abode in the (*n*)'*klo*-'*seung*; but the living are much afraid that it may not do so. They do not believe that the life "over there" is a very joyous one; being rather of the view of Achilles, whose shade told Ulysses that it was better to be a slave on earth than a prince in Hades. The dead man is told that he may not linger more than seven days in his old house; for they believe that the spirits of the dead look with envy on the living, and that they will harm them.

I do not find it possible to reconcile all the traditions and ideas held by the same individual Chin; and perhaps it would be too much to expect that they should admit of being harmonised—and more especially so with regard to matters concerning the future life. Certainly the Chins generally do not seem to believe in the doctrine of the transmigration of souls, yet my chief informant gave me the following information in Chin writing:—"We, Chin people, must die when the rice given to our spirits on their departure from their former existence is finished. We can only remain in this existence as long as that rice lasts. The people who had much given them (*lit.* 'brought much with them') live long. This rice is put in small baskets outside the village fence before the corpse is removed from the house for cremation." The writer went on to add, "When a woman dies her husband will cry out by the corpse, 'When you come to Pói 'Kleuk tell him that I am left behind here; and ask him to call me before long.'"

But to return to the funeral. When the people convey the pot of bones to the cemetery—this may take place some considerable time after the cremation—they take with them some cotton-yarn, and whenever they come to any stream or other water, they stretch a thread across, whereby the spirit of the deceased, who accompanies them, may get across it too. In the case of an unmarried girl all her private belongings are taken and deposited by the pot of bones; and in every case rice, chicken, *ngapî*, chillies, betel, and tobacco will be left for the soul of the departed to enjoy. When they have duly deposited the bones and food for the spirit in the cemetery they return home, after bidding the spirit to remain there, and not to follow them back to the village. At the same time they block the way by which they return by putting a bamboo across the path.

The spirit, however, has not finished his travels yet. It must go on until it comes to the stream of white water, on the other side of which dwells the Lord of Hades, Pói 'Kleuk. He will cry out to Pói 'Kleuk; and after he appears, will let the breeze waft, streamer-like across the water, the thread which is let loose from the *pawn-zëng* bamboos which were burnt along with the corpse at the cremation; for the shades of the little chicken and of this thread have accompanied the deceased on his journey to his comfort and assistance. Then, after the thread has been duly fastened, the spirit goes across to receive his judgment for the deeds done in the body. Sometimes a spirit is terrified on account of his past misdeeds, and will endeavour to escape. But though the spirit may run, there is no remedy; for Pói 'Kleuk has a dog, who will bite the runaways, and they dare not face him. In his terror the spirit will climb the tree of hell; but the mighty Pói 'Kleuk will shake the branches, and the poor wretch will fall into the caldron of hell, which is full of boiling water. Or, if he climb to the top of the tree, the dreadful vulture, *hak-kyí*, will devour his vitals. There is no escape. He must come down and receive his just punishment. There is no need to utter the sentence of condemnation. Pói 'Kleuk merely points to them with his fourth, called "the nameless" finger, and they go away to be roasted in hell.

The Chins have some belief in a happier land, but their ideas on this subject are not very tangible; and it is difficult to know how far the hope, which they sometimes express, that they may be enabled to go by the straight and narrow way into the presence of the Great Parent of all good, and there for ever abide, is derived, directly or indirectly, from Christian teaching,

Mission Work.—The present time seems to be specially fitting for developing work among the Chins. They will not, they cannot permanently remain as they are; for they are not satisfied with their own faith and customs. Thus they know that the excessive drinking of rice-beer and the propitiation of evil spirits which they practise are wrong, and though few of the old people may give up their rice-beer they are quite willing that the younger ones should do so. If (as far as Christian Missions are concerned) the Chins are left alone, in one or in two generations the people will probably all of them be professing Buddhists; and though this may bring some advance, especially in the matter of drinking, yet it will not mean that they will give up worshipping evil spirits, and it will mean that they will become less accessible to Christian missionary effort.

The American Baptist missionary body has been at work among the Chins for a considerable number of years, from two or more centres both to the east and to the west of the Aracan Yoma (the mountain range); but, from a variety of causes, they have not been able to make any great headway except in Aracan. Within the last few years the Roman Catholics have begun to work in the extreme south of the field, and by promises of help in secular matters have secured a considerable number of followers, some of whom they have baptised. The Roman Catholic missionaries do not learn the Chin language, but speak to the people through the medium of Burmese. Their Chin catechists use their own vernacular in preaching.

The Anglican Church has had a little work among the Chins of the Prome and Thayetmyo districts for about ten years, and above a hundred persons have been baptised; but the work could not be prosecuted as it ought to have been, as there was no one at liberty to take it up. Two Chin

youths, however, have been through a course of instruction at the catechist training institution at Kemmendine for three and four years respectively; and they are now stationed as teachers in Chin villages. Two other Chins, somewhat older than these, are at the present time studying in the training Institution. Some prayers and a very brief catechism have been printed in Chin, and a reading-spelling book has been "cyclo-styled" and also a considerable portion of the Prayer-Book. It is greatly to be hoped that men and means for prosecuting this work may speedily be forthcoming, ere it be too late. The Chins welcome the missionary, and are generally ready to listen to what he has to tell them. They feel that they are ignorant, and they wish to rise. There is not among them any conscious hunger for the Word; for in every part of the world apathy is the greatest enemy to be overcome in the spiritual contest, and the faithful priest or catechist often wonders how it is that men, whether his own countrymen or others, who have got so far on the way, do not progress much further and much faster in zeal and in a living knowledge of God.

The conversion of Buddhists, Hindus, and Mohammedans may well be the work of centuries, as was the conversion of the Hellenic world; the conversion of the hill tribes of India and Burma, or their absorption into one of these great faiths, will be the work of this and the next generation.

G. WHITEHEAD.

SWAZILAND FROM WITHIN.

WHO are these Swazis? Why has a deputation been sent, consisting of Swazi Chiefs, together with the Prince of the Royal house and the Prime Minister of the Swazi Nation, to interview King Edward? Such questions must often have been asked last December in England at the sight of certain Swazis in London. English newspapers have probably given some idea of the Swazis; but readers of THE EAST AND THE WEST might like to know something more of these people and what problems have to be faced by those who are endeavouring to evangelize this Bantu tribe. My only qualification to write on this subject is seven years' sojourn and missionary work, equally divided between the Zulus and Swazis, in the Zululand diocese.

The Swazis.—Swaziland is within a few acres as large as Yorkshire. It is a beautiful and mountainous country on the "eastern slope of the most easterly spur of the Drakensburg range, and of the western edge of the central Transvaal high veldt." The native name of Swaziland is Kwangwane; the people like to call themselves Amangwane, or the people of Ngwane, the father of Zopuza, who was for the Amangwane what Tshaka was for the Amazulu. Swaziland and Swazi are the names given to the country and the people of Ngwane by the Europeans who first entered the country sixty years ago. These early traders and hunters found this people ruled by King Mswazi; hence the name Swaziland and Swazi. Those who wish to gain the confidence of these somewhat suspicious people will be wise to address them as people of Ngwane, and refer to their country as Kwangwane.

History repeats itself. King Tshaka made the Zulu nation. Whilst King Tshaka was conquering the tribes in the south early in the last century, Zopuza was doing the same among the weaker tribes that formerly inhabited the tract of country now known as Swaziland. Zopuza was a man of military training; he used this to advantage, and soon was surrounded by an army consisting of those who thought it the wisest policy to join him.

The Amazulu under Tshaka were a constant menace to Zopuza, who moved further north, wiping out the feeble tribes who opposed him, and settled in the present Swaziland. Zopuza died in 1836. Mswazi succeeded him. Mswazi was bloodthirsty and cruel and tried to emulate Tshaka in deeds of bloodshed; he was ever on the war-path, and governed his own people with ruthless severity. The Zulus left the Swazis alone. I asked one of my Zulu boys the reason of this; he told me that a big Zulu impi came to "eat up" the Swazis, but that when they saw the inaccessible mountains and caves and thick bush, they said, "Hau! These Amangwane are just rock-rabbits, they will run away and hide; they fear to fight like men in the open."

Mswazi died in 1868. Ludonga succeeded, but after a very short reign he was poisoned at his kraal in the Usutu Valley. Civil war followed, and for two years the country was "drenched in blood." Mbandini, a young son of Mswazi, was placed on the throne. The young king was supported by a strong commando of Dutch farmers who entered the country about 1878. Mbandini ruled well, winning the respect of the Europeans.

The coming of the white man.—In Mswazi's reign white men had visited this country, so that Europeans were not altogether strangers when they came in considerable numbers to settle here.

The old story of the camel and the tent was repeated. Swaziland, rich in minerals and pasturage, attracted Europeans. Mbandini cautiously gave them permission to mine and to graze sheep. Reports of the rich men of Swaziland soon spread, and the camel began to enter and take possession of the tent. There was a constant stream of Europeans at the royal kraal of Mbandini

asking for concessions of land and mining rights from the king. According to a recent pamphlet, entitled "Swaziland, the California of South Africa," from the pen of Mr. Alister M. Miller, of the Swaziland Corporation, "between the years 1885 and 1889 the whole country was concessioned away, the simpler rights being followed by absolutely ridiculous monopolies for ludicrous industrial enterprises, such, for instance, as theatres and pawnshops, the inventions of a shoal of speculative concession seekers."

In 1886 Mbandini was induced by the more responsible Europeans in Swaziland to make a petition to the British Government to appoint a resident Commissioner for the country. This ended in the appointment of the late Mr. Theophilus Shepstone, C.M.G., as Private Secretary and Adviser to Mbandini. Fifteen European property owners in Swaziland, representing mining, land, and monopolies, were appointed, with five additional members, as king's nominees. Among the former was the late Rev. Joel Jackson, the pioneer missionary of the Church in Swaziland, who had succeeded in obtaining from Mbandini a large concession of land close to the Great Usutu River solely for Mission purposes.

In 1888 the British and Transvaal Governments sent a Commission to Swaziland to report on the state of the country. In 1889 that shrewd and tactful King Mbandini died. Briton and Boer strove hard to gain control over Swaziland. Mbandini was tactful towards each, saying in fact if not in word "Divide et impera."

A year after Mbandini's death the British and Transvaal Governments agreed to a triumviral form of government, representing British and Boer and Swazi interests.

In 1895 the Transvaal, with the consent of the British Government, took over the administration, with a British consul to watch British and native interests. Native unrest followed this step, coupled with the rinderpest which then broke out, which the Swazis, as did the Zulus, ascribed to the magic of the white man. Bunu, the Nero of the Swazi dynasty, was then king; his crimes were at length repressed, though not before the Europeans were exposed to grave danger and compelled to go into laager,

and troops had been marched into Swaziland to quell the incipient rebellion.

During the late war Swaziland was in confusion. In 1902 a British police force moved into this country. No laws were promulgated for two years. In 1904 Lord Milner issued a proclamation to apply the laws of the Transvaal to Swaziland; a general survey of the country was also ordered, and a Commission appointed to settle land disputes and adjust boundaries.

In September 1906 Lord Selborne declared Swaziland to be a Crown Colony, and fixed a definite income on the paramount chieftainess, the Indhlornkazi, or She Elephant, her royal title. A sum of money was deposited in the bank to be used for the improvement of the Swazi nation, and a final settlement of the land question was promised. In a speech to the Swazis Lord Selborne declared that he was the eyes and ears of his Majesty King Edward, and that all complaints must be laid before him through the resident Commissioner of Swaziland.

According to the final settlement in October last at Mbabane, the official seat of government in Swaziland, the land was to be divided between Europeans and Swazis in the proportion of two-thirds to Europeans, registered concession holders, and one-third to the natives. The interests of the natives are guaranteed in the partition of the land. Mineral rights are not touched, but prospectors and mining companies must give fair notice to the natives, who are not to be disturbed arbitrarily, or their water supplies interfered with by mining operations except by mutual arrangement and agreement.

A Commission is now hard at work on the partition of the land, and within a year it is hoped that the land will be ready for settlers.

The recent deputation of Swazi chiefs was sent to lay a petition before King Edward, to respectfully protest against the partition of their land, which, as they hold, Mbandini had no right to give away to Europeans without the consent of the whole Swazi nation. Swazis are fond of sending deputations to England. Amongst themselves a chief's "No" to a request is never believed; hence the

ing to England of this recent deputation. But they

have learnt their lesson this time. On the rights or wrongs of this matter this is not the occasion to comment. I would take the opportunity, however, of expressing the hope that the Home Government will not go behind Lord Selborne's word to the Swazi nation in 1906, and so undermine the influence of the Swaziland Administration, a body of men that Englishmen might well be proud of. *Omne ignotum pro magnifico est*; the Home Government, to the Swazi mind, is invested with a halo of fearful power and majesty, so that the influence of the man on the spot, who is bearing the brunt of the work and cheerfully doing his duty, putting, as Lord Selborne said, "God first, country second, and self last," is apt to be dwarfed when it is known that the Home Government is inquiring into their fancied or real grievances. The Swazis put the matter somewhat in this way: "The big lords over the water are with us, and are pleading our cause; why should we heed the word of the lesser lords who rule us here?" The inability of the native mind to look ahead and to calculate the results of his present actions would urge him to a sudden revolt, and then——

The present state of Swaziland is this. A thousand Europeans are living among 88,000 Swazis. The increase of the European population at present is small, that of the Swazis rapid, for our Government has put down with a strong hand faction fights, which involved the killing off of whole kraals, and to a large extent the practice of "smelling out" and consequent wholesale murders by witch-doctors. Our Administration is strong and effective; we have twenty-five European police, and four hundred Swazi police, with a few Zulus mixed with them. The Swazis, while feeling the strong hand of our Government and respecting its laws, yet look to the royal kraal, where lives the old Queen-Regent surrounded by her Court, while close by lives the young Queen-mother and her son, the future king. The royal kraal of the Swazis seethes with plot and counter-plot, the old Queen striving to retain her power with a wit and cunning that have before now baffled our English statesmen; her son Malunge, who has just returned from his visit to England, with his faction plotting to supplant the rightful heir to the

throne when his mother dies or is killed off; while the majority of the Swazi nation upholds the young Queen-mother and her son. Amidst all this is a little body of Europeans, who are waiting for the land to be partitioned off in order that they may settle and farm a fertile country or prospect for minerals. Undoubtedly the land concessioned away by King Mbandini was in most cases fairly bargained for and paid for; in doubtful cases our Government stepped in and appropriated the land or bought up monopolies. But the fact remains that these concessions have been legally confirmed and their titles secured, and the Swazis have a third of their country to live in, with the option, after five years, of coming to settle on the European's farm under certain conditions.

How will this affect our Mission work? What must be our future policy?

Before answering these questions we must ascertain the natural characteristics of the Swazis as they are affected by the religious beliefs and superstitions.

Space will not allow for giving details. I will select only what really influences for good or evil the character of the Swazi and what calls on us either to strengthen existing methods of Mission work or reform them.

Religion.—Like all the Bantu tribes, the Swazis have a dim belief in the Great Creator and Source of all. This belief is, among the heathen, clouded by the worship of spirits. The history of this decline in their faith is interesting.

Long ago, a great and noble Bantu king was in the habit of climbing a twin-peaked mountain at daybreak, there to intercede to the Great Great One on behalf of his people. His son, who succeeded him, was afraid to draw near to the Great God whom his father worshipped, so he called upon the spirit of his father to intercede for him and his people before the Creator of all. Gradually each head of a house adopted this method of approaching God, until each family had its own ancestral spirits as mediators first, then merely as beings who brought good or bad luck, and who needed to be propitiated by sacrifice and constant flattery and attention. But God is not in their thoughts

now; only a vague tradition among the old men survives as to the existence of the Great Great One.

Witchcraft.—Among the Swazis this was terribly rife, and is still practised. The witch-doctors were responsible for wholesale murders and killings off. As in Zululand, these witch-doctors are men of natural shrewdness and intellectual power; before they take their degree as recognized wizards or witches, they go through a severe course of training, fasting, vigil and trance being the chief factors of their novitiate in the craft until they enter into conscious communion with the spirits. They are then regarded as fully qualified. Under their influence every Swazi who showed any originality or force of character was "smelt out" and killed and his cattle confiscated and given to the king; everyone wreaked his vengeance on his foe by means of the witch-doctor; man looked askance at man and watched well his words, and learned well the art of concealing his real feelings and studied that perfect facial control, the wonder and despair of all who seek to promote his true happiness. In fact, every Swazi lived and moved in an atmosphere of deceit, fraud, and cruelty, an atmosphere created by these witch-doctors.

Social life.—I am only dealing with the Swazis, but I cannot avoid comparing them with the Zulus, amongst whom I used to work. For when we come to the social life of the kraal we see the real difference between Swazi and Zulu, as in matters of religious superstition and witchcraft they were alike. It is in the kraal life that one is justified in saying that the Zulu is Nature's gentleman, the Swazi the reverse. In Zululand the discipline of the kraal is tremendous: the father's word goes forth, woe to him who disobeys! The elder brother rules and "fags" his younger brother and encourages and urges him to fight his equals and prove his pluck. The honour of the girls is jealously guarded; woe to the erring one! She is cast out, and the women of the kraal spit when she happens to pass by. I do not wish it to be inferred from this that the Zulus are what we understand by the word moral or pure; they are not, but the parents are in one respect careful of their daughter's chastity. When we turn to the Swazis we find the reverse of this. The

parents have little or no control at home. Immorality is laughed at or assumed as inevitable. So-called engaged couples are regarded as married. The oft-repeated, "It is not my business," sums up the attitude of the Swazi parent towards child, husband towards wife, brother towards sister; and this when their honour is assailed, or domestic happiness and peace invaded by the seducer and adulterer. We are constantly reminding the Swazis that the first murderer among men said, "Am I my brother's keeper?" corresponding to their "It is not my affair." Witchcraft, coupled with polygamy, has destroyed much of the family life and affection among the Swazis, the furtive, cunning look is obvious everywhere, as though its possessor were saying, "I dare not speak! I dare not assert my manhood and protect the wronged, for others may take vengeance." Added to this, physical cowardice constantly feeds this innate cunning and secretiveness, and at times incites to secret murder. The Zulu had witch-doctors and was forced to be wary and watch his words and actions, but the Zulu fought his opponent and took his victory or defeat like a man; the Swazi fought, but if the vanquished survived the fight, he would steal out in the night and murder his victor. These characteristics make the problem of Mission work amongst the Swazis hard to solve. I purposely refrain from enlarging on the undoubted good qualities of the Swazi and his superiority in some respects to the Zulu, for there is good and bad in all, preferring to adopt the more virile tone of St. Paul when he confirmed the witness of the prophet Epimenides in his estimate of the Cretans. "The Cretans are always liars, evil beasts, idle gluttons." This testimony is true, wrote St. Paul, adding, "For this cause rebuke them sharply, that they may be sound in the faith." I would transfer this testimony *in toto* to the Swazis. Most Europeans who know the Swazis would agree to this statement; but how many would agree with the end in view—viz. "That they may be sound in the faith." It is here that the missionary parts company with the average colonial. All thinking men agree that only sympathetic severity and impartial justice can influence the Swazi for good, the "smile and

the stick" of General Baden-Powell. On this general agreement we missionaries are at one with our colonial brethren. While seeking to avoid all injustice and harshness we yet refuse to forget our own schooldays, and the discipline that has made us what we are; but we refuse to acquiesce in the doctrine of repression by force for the Swazi, and the oft-repeated "Keep the nigger down."

That this is the wisest attitude to take when dealing with the Bantu tribes is not only sanctioned by St. Paul's attitude towards the Cretans, but among themselves this is recognized as the surest way to waken dissatisfaction with their present condition and give the impulse to progress. A native king who came home to his tribe from a visit to England, summoned his people, and with startling abruptness exclaimed, "Ye are baboons, nothing but baboons!" He then proceeded to contrast their savagery and unprogressivess with what he had seen in England, and roused his people to take action.

The problem before the missionary was, and still is, How to bring Christ to the Swazi nation? I say, designedly, "Christ to the Swazi," and not "the Swazi to Christ." If we say the latter, it implies that we are seeking to move a man of degraded heathenism into the Light; a closer knowledge of the Swazi as he is will fill us with something approaching disgust and despair, and our efforts will be paralysed. If we say, "Christ for the Swazi," we identify ourselves with the Mind and Will and Power of the Master; in Him and with Him we move forward.

The Swazi has had twenty years of the Gospel as taught by the Church, though the Mission Stations are still few and far between. Progress has been steady, and the type of Christian is good, though he is as yet weak and undisciplined and lacking in perseverance. I confine myself to the Christian Swazi as I have known him for the past three and a half years, and it is on this personal knowledge that I base my inquiry: What must be our future policy in seeking to bring Christ to the Swazi, taking into account his characteristics and the influence of European civilization and the partition of his land?

I have come to the conclusion that we are disregarding too much the principle that the Law is a schoolmaster to bring men to Christ. The Bishop of Birmingham has warned us of this, and reminded us how carefully the Jews were prepared for the Christ, and how the Gospel found its home among them and those influenced by their laws. When I read his speech, I could not help asking myself what is the extent of the preparation for the Gospel that the Swazi has had in the past? When we turn to the Zulu we see something of a preparation, for we know that death was the penalty for certain offences, such as theft and adultery. Moreover, the discipline of the kraal life was wholesome, and constant fighting and hardships developed corresponding virtues; absolute obedience to chiefs and kings who knew how to govern; these, and many other things, have been a preparation for the Gospel in Zululand. When we turn to the Swazis, we see few traces of these qualities; on the contrary, we see a people, with splendid exceptions of course, intensely suspicious, with little capacity to govern, incapable of taking a strong line of action, shrouded in an atmosphere of lies and deceit, fearing to tell the truth, treacherous, cruel, and cowardly; quick to learn and imitate those of superior intellect or attainment, but too lazy to apply themselves to the task of acquiring their character.

Without falling into the error of expecting too much from those who were recently savages, I must admit that the sense of sin and shame is sadly lacking among our Christian Swazis. This has forced one to ask, "Have we been too eager to baptize the Swazis?" "Have we grounded them sufficiently in the fear of God?"

Again, we would ask, Has the fact of election been sufficiently emphasized? In the Mission Field one sees the manifest working of God in His choice of chosen vessels to bear His Name before the heathen. I could quote instance after instance of this in my own small experience of work in Swaziland, the God who nurtureth the heathen speaks to one here and another there by dream or vision to intimate his choice of them to be agents of His Mercy to their brethren.

Let us imagine a Mission Station in the heart of

Swaziland. Here is an island of light in a sea of darkness, where it is known that a white man lives on that station who is there to try and improve the people. Many Swazis come to the Mission Station. What has brought them there? Curiosity, love of learning a new and strange thing, or the Voice of God? Truly the missionary needs to pray for the power to discern spirits. At times he is tempted to think—and after events sometimes justify this—that he is like a man plucking flowers and tying them on to stalks as though they would grow there. He is conscious at times of an entire lack of a sense of sin, desire of salvation, or purpose of heart to serve God on the part of those he teaches.

I do not wish to criticise the Mission Station system, but only to point out its dangers. Wonderful examples of the triumph of God's Grace are seen daily on our Mission Stations, flowers and fruits of the Spirit from lives manifestly grafted into Christ. Such are those who have heard the Call of God and been obedient to the heavenly Vision. In the early stages of evangelizing a savage tribe, it seems to me that the principle of election must be borne in mind. Motives must be tested. This test is supplied when those who come to be taught do not live on the Mission Station, but come there from heathen kraals for worship and instruction; when they return to their heathen homes the test begins. Granted that they succumb, yet, so my experience suggests, they will more readily come and confess their sins than those who live on the station; it is the "advantage of disadvantage," as F. W. Robertson said. Those of our Christian Swazis who live among the heathen in the midst of the fires of trial and temptation, cling to the One who can bring them safely through with greater intensity of faith and dependence than their externally more fortunate friends on the Mission Station.

Present events in Swaziland are forcing us to consider our methods of bringing Christ to the Swazis.

Swaziland is to be divided up. In the near future settlers will be living throughout the country. In all probability a railway will pass through connecting the

Portuguese territory on the East with the Eastern Transvaal. The growing mass of heathenism and tribal custom will receive a rude shock from the presence of European industry in its midst.

Within the next few years the Farm system, now in vogue in the Eastern Transvaal, which was formerly part of Swaziland, will, with certain modifications, be adopted in Swaziland proper. In the Transvaal the farmer is limited as to the number of native families on his farm; the natives are bound to work for him six months in the year; in return, the farmer ploughs land for them, and sometimes gives them wages.

There are no native Reserves in this part of the Transvaal. The effect of this is the breaking up of the tribal system; the Swazis in the Transvaal are more or less detached from their chiefs. In Swaziland proper one-third of the country will be reserved for the natives, though this third will not be in one area, but scattered throughout Swaziland wherever the Concessions are. The Swazis will have the option, after five years, either of going under a European or of living on a Reserve. The result of this will be beneficial to the Swazis, as the following statement will show. Part of my work lies among the Swazis over the border in the Eastern Transvaal. From experience I know that the Swazis who have been brought under the Farm system are superior to those in Swaziland. The discipline of work and the contact with farmers tell in their favour. The Christian families on our own Mission Farm in the Transvaal are hard working and progressive, in fact they are small farmers. In other farms they are made to work, and the farmer has it in his power to improve their condition. In one case I know one farmer who has built a school for his natives; others are beginning to see in this the solution of the labour question. But the Farm system, looked at from the missionary point of view, has its drawbacks, and in the future we must adopt another method of work in Swaziland to meet the coming changes. This method I will sketch as briefly as possible in the form of a suggestion.

1. A training institution for teachers and catechists.

I have already pointed out how wanting the Swazis are in the power to govern their families, how feeble is their sense of responsibility, how timid they are to take decided action, and how they lack any interest in public opinion. These characteristics are patent among our Swazi catechists and teachers, whose training has been incomplete. Our urgent need for the future is a training institution where men can be taught to govern well and wisely, attention being given to industrial work as well as spiritual, mental, and moral teaching. Our present clerical staff should live together at this central training college, in separate houses, so that mutual help and counsel, together with united prayer and Eucharist, may counteract the mental and moral dangers that solitary missionaries are exposed to in this country. The students from time to time might accompany one or more of the staff on his rounds, superintending existing stations or evangelizing the heathen, and so gain practical experience for their future work. One of the staff should be a native in Holy Orders, whose knowledge of his own people would be valuable to his inexperienced European brother.

2. A judicious introduction of Zulus as teachers and catechists among the Swazis. The wisdom of this has been lately proved by the sending on a mission to the Swazis on the part of the Church in Zululand one of their most honoured priests. The Swaziland Administration has also adopted this plan by introducing a proportion of Zulus among the Swazi native police. In Uganda, too, the superior Baganda have been encouraged to go and settle among less civilized tribes to encourage them to imitate their mode of living.

3. The purchase of small tracts of land in the territories of the various Swazi chiefs. This land should be just sufficient for a catechist to live on with his family, till the ground, plant trees, and build his house, school, and church. The advantage of this in the future will be that we shall have places ready for well-trained catechists to settle on. Granted that he is the right sort of man, the European settler will see for himself the advantage of encouraging the Swazis on his farm to be taught, while the Swazis on the Reserves will come to the church and school, and

by living among their heathen relatives will find that test of character so necessary to all true progress, and by their example will spread the Gospel.

This is the suggested method of our future work in Swaziland. It is but a suggestion. The Church in Swaziland must strengthen the work already begun and seek to enlarge its boundaries, if it is to guide the Swazis aright. For there are signs of awakening among them, and there are also tokens of a movement which may end in disaster. I allude to Ethiopianism.

The Bishop of Ripon in *Permanent Elements of Religion* has pointed out that dependence, fellowship, and progress are the elements of true religion which abide. Dependence and fellowship are elements in the natural life of the Swazis; the Gospel transfigures these. But progress is lacking in them in their natural state, and when under Christian influence a kind of self-satisfaction creeps in which paralyses moral effort and religious enterprise. Religious rites are substituted for godliness, and religion is divorced from morality, while wickedness and worship go hand in hand. This element, so far as education and civilization are concerned, is being supplied by contact with missionary endeavour and European habits. But Ethiopianism, with its political creed and superficial religious teaching, is firing the ambition of the Bantus and is beginning to take root in Swaziland.

This is a direct call to the Church in Swaziland to satisfy the growing desire in the Swazi for progress, and to guide it into safe channels before it is too late. This is the work that lies before us. If the American negro has had 250 years' training in industrial labour, what right have we to allow the Swazi, even if he is of a superior race to the negro, to be cajoled into fancying himself absolved from the law of work and fitted for professions for which for generations to come he will be morally and mentally unfit? Yet this spirit is being fostered in Swaziland by the leaders of the Ethiopian movement. Pambili Kwangwane! Forward Swaziland! is our European motto for the material progress of this country. It is for the Church to direct the Swazi in the path of true progress, and with no uncertain voice to say, "This is the way, walk ye in it."

That there is a bright future in store for the Swazi there can be no doubt. What he may contribute to the perfected and glorified humanity in Christ it is not easy to say in this early stage of his upward progress. But in common with other Bantu nations his childlike dependence on those whom he has learnt to love and trust is touching in its simplicity. This dependence may be transferred to the All-Father to Whom he comes, as I have heard him say, to place his hand in the Hand of his Father.

There is a natural communion and fellowship one with another among them which may at length triumph over the mutual suspicion and distrust that has been bred in them by centuries of the evil sway of witch-doctors. It is a daily experience to hear a chorus of thanks from the bystanders when some act of kindness is done by the European to one of their number. The joy of one is the joy of all. Communion and fellowship in Christ and with one another in Him follow in due course. I remember, when preparing communicants for the Blessed Sacrament, preaching on the words "Saul, Saul, why persecutest thou Me," and pointing out how the Brother and Lord of all feels the wrongs done by brother to brother, how for some hours I was busy in church seeing those who came to confess sins against charity which they had committed. Their quickened sense of natural brotherhood was quick to sympathise with the pain they had caused in the heart of Jesus their elder Brother.

So in due time we must hope to see that third great element of progress developed in them, which is sadly lacking now. Our prayer must be that the spirit of power and love and of a sound mind may brood over this land and dwell in the hearts of the Swazis.

W. A. CHALLIS.

A NATIONAL CHURCH OF INDIA.

THE Church of India is a splendid thought that as yet exists only as an ideal. Christians of many Churches, and from many countries, have poured into that land, and settled themselves promiscuously over the length and breadth of it, without system or co-operation; and now a large number of societies publish each its own annual report of work done in different localities, the sphere of which is in most cases wholly undetermined by reference to the sphere of any other. The net result is bewildering and wasteful. If all Christian evangelisation throughout the country had been carried on by one society, or by a group of societies under one central direction, we should have no converts leaving a Mission when they find that their powers of suction are exhausted, and joining another where they are welcomed as inquirers, provided with fresh supplies, and baptised over again; we should have no districts traversed and re-traversed by antagonistic evangelists, while others are left untrodden by the foot of any Christian preacher; we should assign a suitable proportion of our workers to each linguistic section, and not throw away years of good work by sending a man who has learnt one language to a part of the country where he must begin again, and learn another. However, this is all fancy; our actual methods are appallingly wasteful and unharmonious, but we must take things as they are; we cannot try back, and put less unwisdom into past work. Still, though we have no choice but to go on from the existing state of things, we have a choice whether to aggravate the mischief or to diminish it; we may make the idea of the Church of India as unreal as that of the Church of Europe; or we may so far withdraw from enforcing our Western peculiarities upon our Indian

fellow-Christians as to help them in building up a true National Church.

Christianity is not a European production. Missionaries often have occasion to insist upon this when combating the objection to it that is raised in India on the score of its having been introduced from the West. But Christianity is not an Asiatic production either, in any but the merest technical sense; the Author of it was neither Son of the East, nor Son of the West, but Son of Man; and the truth He taught was, and is, as suitable for Indians and Chinese as for English and Americans. This cannot be said without modification and reserve, if we are speaking of Christianity as it is taught and promulgated. Questions of Church government, of discipline, of finance, symbolism, and ritual are mixed up with what is more essential, and it is not always easy to distinguish between what is regarded as essential and what as accessory. Someone has said that the Smithate of truth is not always identical with the Brownate of truth; certainly the Episcopate of Christianity is not always identical with the Congregationate; and all of us who have grown up in the midst of these varieties—sects as we call them—must perforce make choice among them, and decide to which of them we will adhere. Is it necessary to impose upon our converts in India or elsewhere the same system of variation and division? Missionary experience answers Yes, so long as the work of evangelisation is carried on by missionaries who cling to their sectarian peculiarities. Scripture teaching answers No;—"I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you." By this beseeching St. Paul has taught us that sects and schisms are not right in the Church of Christ. But as things now are, each sect has its own society or its own group of societies, and each society has its own independently drawn boundary line among the converts. Happily the Christian conscience is waking up to the incongruity, and in India, as elsewhere, there is coming into existence a movement towards the formation of a National Church. A National Church must be a genuine Indian growth, and not a mere transplanting of a European slip. As the Church of Christ

was planted long ago in England, Ireland and Scotland and Rome all contributing to the common result, and a National Church was ultimately formed, so there can be no impossibility now in the way of the formation of a National Indian Church, though the contributing agencies are gathered from England, Scotland, Ireland, America and elsewhere.

Our Presbyterian brethren have set a splendid example of unification so far as their societies are concerned. As they introduced their version of Christianity into India they did so through eight or ten different societies, and these were distinct from each other not only in their home committees and financial arrangements, but also in their Indian organisation. They have now retired their several peculiarities and distinctions, so as to form a united Presbyterian Church of India. The European and American missionaries still belong to the societies that sent them out; but the Indian Christians are neither Scotch Established, nor United Free, nor any such denomination; they are Indian Presbyterians. This Church has its complete organisation with a full program of synods, local and general. Thus a decided step in the right direction has been taken, and we ought not to have allowed others to take such a step so far in advance of ourselves. We are much more backward in this matter in India than in Japan. Let us suppose that the disorderly mass of societies and missions now at work were to gather themselves together on this Presbyterian model, and that at some future date, not very remote, our Western subdivisions become paralleled in India only to the extent of having one Church belonging to each denomination—one Episcopalian, one Wesleyan, and so on. The healing of schisms will then have begun—only begun—and the much more difficult task will yet remain of welding these denominational Churches into one National Church. Is the task hopeless? Our Lambeth Conference of 1897 did not so speak of it even in England; and if it is not so in this country, it certainly ought not to be so in India.

How far we Anglicans are prepared to amalgamate among ourselves it is not easy to say. The attempt has yet to be seriously made. The troubles now current in

Bombay, consequent upon the late Bishop's Visitation Charge, do not augur well for the prospect of coalescence. But a still more formidable difficulty confronts us when we look forward to the larger unification that lies beyond. The time may come—and who can but hope that it will come soon ?—when the Presbyterian, the Congregational, the Baptists, and other Churches of India, with the Episcopalian, will hold a Conference, the end in view being the levelling of all denominational barriers, and the erection of a Church that shall be truly National and inclusive. Let us suppose delegates to have assembled to discuss the matter. They will have been elected in some sort of proportion to the numbers of the various bodies represented by them; and unfortunately if those numbers are relatively anything like what they are now, the Episcopalian delegates will be in a hopeless minority. Nevertheless these Episcopalians, mindful of the decisions of the Lambeth Conference of 1888, will maintain that there are four great essentials which they must insist upon at all costs—Holy Scripture, the Creeds, the Sacraments, and the Historic Episcopate. These will be their irreducible minimum. Rubrics may be altered, Acts of Uniformity cast aside, but these fundamentals are colours nailed to the mast. No difficulty will be made, let us hope, over the acceptance of Holy Scripture as the Word of God; the question of the Creeds and Sacraments, let us also hope, will be satisfactorily answered; and then our delegates will urge that the Indian Church must be linked with the Historic Episcopate; in other words, its ministers must accept Episcopal ordination, in order that it may be launched upon its career with full authority to ordain rites and ceremonies suitable to its needs. The other delegates, let us trust, will be animated by a spirit of primitive love and forbearance, not of medieval jealousy and strife; they will yield the point, and join in a resolution requiring Episcopal ordination after congregational election, according to the pattern set before us in Acts vi. Then it will be necessary to determine the form of words to be used, and other details incident to canonical ordination. Will the Church of England have to stand aside, and see the Church of India go on its way wholly dissociated from our

usage and communion? Or will it be possible for the Indian Bishops and clergy to take commission from our English Bishops? The answer to this question must depend mainly upon the exact form of service for Ordination and Consecration which we offer them; at least to this extent, that if we offer them only one which they cannot loyally and sincerely use, they will have no choice but to reject it. And this is the actual case with our Ordinal in its present form. No Indian Bishop, in being consecrated to the oversight of the Church of India, could possibly accept our office. If he did he would be Bishop only of the Anglican Church in India, as our English Bishops in that country are at the present time. For our Ordinal is drawn up with strictly defined limitations which make it Anglican only, not Catholic. Its heading is

The Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, according to the Order of the Church of England.

The Preface declares that,

to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto according to the Form hereafter following.

The second question put by the Bishop to those who are being ordained Deacons is

"Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?"

The first question put to those who are being ordained Priests is

"Do you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England, to the Order and Ministry of Priesthood?"

The third is even more closely restrictive; it has these words—

"Will you give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the

Lord hath commanded, and as this Church and Realm hath received the same?"

In the Consecration of Bishops the Rubric provides that the Archbishop shall "demand the King's mandate for the Consecration, and cause it to be read." In the oath of due obedience the Bishop promises "all due reverence and obedience to the Archbishop and to the Metropolitical Church of N. and to their Successors."

And the first question put to the Bishop is

"Are you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?"

This form of Ordering and Consecrating is not adapted for any Church but our own, and when used in India can only confer Anglican Orders. So it is with the deacons and priests already ordained by our Bishops in India; they are ministers of the Anglican Church, and are qualified for service in England, if any English Bishop thinks fit to license them in his diocese. They are not ministers of the Indian Church, nor do their Anglican Orders necessarily qualify them to become such. But if all reference to our country and our National Church could be omitted from the Ordinal, the Orders then conferred by it would be Catholic, not Anglican. Of course the Greek and Latin communions would continue to reject, or at least decline to recognise, such Orders; but their approval is wholly unnecessary, and need not be asked: what we are concerned for is the nascent Indian Church, and its true connection with the Church Catholic, of which we are a branch.

There are various points in our Prayer Book which are now being mooted afresh, and the Letters of Business issued to Convocation have made the question of the revision of our services a living one. The present therefore seems a suitable opportunity for making the necessary alterations in our Ordinal if Convocation can be moved to see the necessity. If the Letters of Business are not in terms comprehensive enough to allow of the Ordinal being revised, there can be no absolute impossibility in the way of enlarging their reference.

And the requisite alterations may be introduced simply

and briefly. We have already an omission provided for by the Rubric which accompanies the Oath of due Obedience to the Archbishop in the Consecration Service. The Rubric is—"This oath shall not be made at the Consecration of an Archbishop." If the words of an oath may be omitted in some particular cases, the words of a solemn declaration may be varied in other particular cases, and the questions quoted above may be made to run thus :—

Do you think that you are truly called, according to the will of our Lord Jesus Christ, to the Ministry of His Church?

Do you think that you are truly called, according to the will of our Lord Jesus Christ, to the Order and Ministry of Priesthood in His Church?

Will you give your faithful diligence always so to minister the Doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded, and as His Church hath received?

Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

Then there would be nothing to stamp our Orders as exclusively Anglican, and ministers ordained by them would be ministers of the Catholic Church competent to serve in any branch of the Church which would recognise and accept them; competent therefore to serve in the National Church of India when it comes into being. Furthermore if Convocation will promote a permissive alteration of the Ordinal in the sense now advocated, there will be nothing to hinder the Moderator of the Presbyterian Church in India from becoming the first Bishop of the Episcopal Church, and the two Churches will be one.

It will be necessary also to omit all reference to the King's mandate, as has been done in the Prayer Book of the Irish Church. In that Prayer Book, instead of our demand for the King's mandate, the Rubric runs thus :—

"Then shall the Archbishop demand the Certificate of the Bench of Bishops of the election and fitness of the person to be consecrated, and cause it to be read."

And in place of the above questions we have :—

"Do you think that you are truly called to this Office and Ministry according to the will of our Lord Jesus Christ, and the due order of this Church?

"Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of Ireland, to the Order and Ministry of Priesthood?

"Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same?

"Are you persuaded that you be truly called to this Ministration according to the will of our Lord Jesus Christ, and the order of this Church?"

Say that in our Prayer Book, as revised A.D. 1908 or 1909, a new rubric was introduced in this form:—

At the ordering of a Deacon or Priest, and at the consecration of a Bishop, for the Church of India, all mention of this realm, or the Church of this realm, shall be omitted; and no demand shall be made for the King's mandate; but instead thereof the mandate of the Representative Body of the Indian Church shall be called for.

With such a rubric, and the verbal alterations sanctioned by it, men might be ordained free from allegiance to the Anglican Prayer Book as such. A synod of such men would be competent to adjust their service books to the circumstances of their new branch of the Catholic Church, and to adopt as much or as little of our Prayer Book forms as they might find advisable. They would be at liberty also to draw up new forms of subscription, such as would impose upon their ministers no obligation to use a book which was never intended for them.

At present the non-episcopal bodies of Indian Christians do not desire amalgamation with their Episcopalian brethren, at least they are not putting forward any such wish with insistence; but the more they approximate towards unity among themselves by successive combinations such as the Presbyterians have initiated, the more they must surely come to desire to make the unification complete, and not leave an influential minority aloof from their community. So long, however, as we insist upon making our ministers exclusively Anglican, we give the non-Episcopalians no choice but to continue the aloofness, and let our section go its own way. They must remain non-

episcopal, or else seek ordination from bishops other than ours. But if we show ourselves really in earnest in desiring the formation of a truly National Church of India, and remove the obstruction which at present our Prayer Book throws in the way, they may, for the sake of attaining that splendid ideal, agree to our terms, and link themselves with the Historic Episcopate.

H. McNeile.

A SCENE IN CAIRO.

INSIDE the mosque *they were all men*; that was the wonder of it. Whatever may have been the ignorance, they were all worshipping; whatever the fanaticism, they were all in earnest; whatever the object, they were all agreed; whatever the formalism, they were all tense with purpose; whatever the materialism, the place was instinct with spiritual force. And they were all men. Women there were, to be sure, but only few in number—and these widows, three in one part, two in another, not enough to form even a contrast with the many hundreds of men, who formed a living, swaying mass of worshipping human beings, strong in their manhood as in their belief. All men. To the Christian gaze this inverted proportion of men and women at worship seemed strange. They flung down and beat out with fierce strength, blow upon blow, the unalterable, iron Moslem Creed. There was neither place nor use here for gentleness or weakness.

Outside the scene was different, but it was picturesque to a degree. The old mosque itself—the oldest in the land—dressed with tawdry red and white flags, formed one side of a square. Unusually meagre in architectural interest, it was rich in historical importance, for it stood on the site of a mosque which had often been destroyed, and dated from 640 A.D., built near the scene of the battle of Fostât, which established the supremacy of Islam in Egypt and dealt a fatal blow to the ancient Christian Church. The south and west sides of the square were formed by Egyptian troops brightly uniformed, erect and mobile, and behind their lines were decorated stands filled with European sightseers. It was away to the north of the square that the real sight lay, for that was the line of approach, and at all costs it must be kept open.

Huddled on the top of the pottery kilns behind, swaying forward against the barriers in front, beaten back by foot police and trampled back by the mounted soldiers, were densely massed multitudes of men. White turbans, red tarbûshes, blue galabeahs and dark robes, framed a solid bank of human faces. In front of them and between the hardly kept barriers streamed on and in men in rows of five and six deep, moving closely, quickly, and arrogantly into the old mosque. Sixty minutes' careful watching brought no apparent diminution in the numbers, and never an uncertainty in their movements. As the living stream continued to flow in by one door, there suddenly arrived at the main entrance the central figure of the day's spectacle—the Khedive coming to say his prayers on the last Friday of Ramadan. The brilliant escort, the royal salute, the military band, and flash of arms were the affair of an instant—he had alighted and entered for worship. And still the stream of other men, arrested for a moment, flowed on and in.

With the magic of the East, unaccountably slow and unaccountably swift, the stream was reversed in its course, and it poured and surged back through the gateway, a stream before, a flood now. Soldiers and police struggled and fought to keep it within bounds, for the Khedive had finished his prayers and must be allowed to return as he had come. Another brief ceremonial and the brilliant escort and the magnificent carriage of the Turkish Ambassador had swept by. Then came a general tumult, and the pent-up human masses poured over the open space noisy, childish, and jubilant. In strange contrast to the wild scene below were a few women of the poorest class, up on the flat housetops. Closely shrouded in their black dresses, they crouched motionless like birds gazing down from their isolation on the great sight in which there was no place for them. Outside, as inside, *they all were men.*

The climax of the day had not yet been reached. As soon as the ebbing tide had somewhat subsided it was possible to press through the doorway into the interior of the mosque. A hurried glance showed the partly ruined courtyard, in the centre of which stood a fountain and a palm tree

and a few lebbek trees; part of the floor was covered with matting, and in places there was a roof of flag-work. No pause was possible in the great open courtyard, for the eastern end, the *liwân* or sanctuary of the mosque, was still thronged with figures.

Those who had already finished their worship were writing their names on the walls, touching the sacred pillar, licking the stone that brings prosperity, squeezing into the niche that secures health, fingering the gorgeous carpet on which the Khedive had prayed, kissing the saint's tomb, and looking with supercilious suspicion on the Christians who had quietly come into their midst. The roof of the *liwân* was low for its great extent, and the sounds reverberated from it. A little further on two rows of men faced each other and swayed backwards and forwards, bending their bodies nearly double. As they did so there arose rhythmically and with an intensity of fervour the awful word Allah, Allah, Allah. The sound rose and fell with the accompanying motion, and was repeated time after time, as the mighty machine seemed to become intoxicated with the strength of its own assertion. There was little frenzy. The startling thing was that these men knew what they were doing. Seated on the ground close by was a group of men, sane and purposeful, led by a staid and dignified sheikh, who swayed to and fro and recited with monotonous intentness the Moslems' hundred names of God. Here, under an old roof supported by 300 columns, all of which were taken from various ancient Christian Churches, was the Prophet's God worshipped with a meaning that could not be mistaken.

A deeper significance still was given to this act of worship by the fact that they were not all Egyptians. The aggression of Islâm in Central Africa was apparent because the sermon which preceded the Zikr had been preached by the Khalifa of the Soudanese, the spiritual head of the Soudanese in Egypt. He moved about with patriarchal dignity, though slightly spoiled by the elation of the moment, dressed in a bright green silk robe with a yellow *keffiyeh* bound round his head and falling on his shoulders, which formed a vivid contrast to his old wrinkled black face. He was an African indeed, and no Arab.

With kindliness and grace he gave his blessing to the many Soudanese who pressed forward to receive it, standing meanwhile amongst columns which represented arrested or defeated Christianity.

Wherein lies the significance of this scene? Is it that the Prophet has no space nor solace for the weakness of women? Or, is it that the Prophet's name can best rally and array the strength of men? And if both these meanings be true—and they are—has the meaning no message to the Church of Christ?

M. C. GOLLOCK.

EDITORIAL NOTES.

Introductions to our Readers.

The *Bishop of Auckland*, Dr. Moore Richard Neligan, was formerly Vicar of St. Stephen's Church, Paddington, and has been Bishop of Auckland for a little more than five years. Before he left London he was for some years Chairman of the London Junior Clergy Missionary Association.

The *Rev. A. A. Blair* has been a missionary in North India for twelve years, and is at present working at Roorkee in the United Provinces.

The *Rev. W. Deans* is a missionary of the Established Church of Scotland, is the Head of the Training Institution at Ichang, on the River Yangtsekiang in China. The work at Ichang represents some of the most interesting and successful missionary work which is being carried on in Mid-China.

The *Rev. M. J. Burrows* is Vicar of All Saints' Church, Galle, in the diocese of Colombo, and has worked altogether for more than twenty years in Ceylon. He is a brother of the Archdeacon of Birmingham. We have already published two articles on Comity of Missions dealing with the conditions of missionary work in China and South Africa respectively.

The *Rev. W. E. S. Holland*, who writes on Christian hostels in India, is the Warden of the Oxford and Cambridge Hostel at Allahabad, which is supported by the Church Missionary Society. Of the various educational establishments under Christian auspices which we have seen in India there is none which seemed to us to have come so near to the solution of the problem how to influence for Christ the high-caste students of North India as this hostel at Allahabad. Mr. Holland does not give any account of

the visible results which his work has produced, but this does not mean that there is not much to tell.

The *Rev. Cecil W. Howard* is a missionary in connection with the Melanesian Mission, and has worked at Guadalcanar in the Solomon Islands.

The *Rev. G. Whitehead* has been for nearly twenty years a missionary in Burma, during which time he has been stationed at Prome and at Kemmenine.

The *Rev. W. A. Challis* was formerly Vicar of St. Paul's Church, Stanningley, Leeds, and has been a missionary in Zululand since 1901.

The *Rev. Hector McNeile*, who contributed an article to this Review last year on "Non-Christian Religions in India," was formerly a Fellow of St. John's College, Oxford, and later on was for many years a missionary at Girgaun in India.

Miss M. C. Gollock is an assistant secretary of the Women's Work in connection with the Church Missionary Society.

Interpreting Christ to India.

As the article entitled "Interpreting Christ to India" in our last issue has created interest and led to a considerable amount of correspondence in England and America, our readers may be glad to know that the writer, Mr. S. E. Stokes, will be in England till the end of July. Any letters addressed care of the Editor of this Review will reach him. In response to several inquiries as to whether such an Order as Mr. Stokes desires to see started in India would include those who are not members of the Anglican Church, he has asked us to state that though he would gladly welcome any as associates who feel that God has called them to lead this life, he thinks it necessary that the full members of the Order should be members of some branch of the Anglican Church. His hope would be that any who were not members of the Anglican Church, and who were led to associate themselves with this work, might eventually be led to start other work on similar lines.

Mr. Stokes rightly lays emphasis on a point which some may not have considered, that no one should enter

upon such a life if he regard it merely as a *method of work.* "He only can hope to make a true friar who becomes one in order to conform his life to that of the Master. The individual who enters upon such a life because he feels that it is a good method will only find his happiness in it if he sees that it produces results. The man who becomes a friar out of the longing for a closer companionship with Jesus, who was often weary and who had not where to lay His head, will be content with Jesus only, and will work on in the face of apparent failure, leaving all results to Him who has called him to the life of poverty and service."

"God an extra" in New Zealand.

As the *raison d'être* of THE EAST AND THE WEST is to discuss problems raised by Mission work outside Great Britain, we have consistently refrained from inserting articles which deal with the religious problems that arise at home. In the case, however, of the article contributed to the present issue by the Bishop of Auckland, the moral which the article inculcates is applicable alike at home and in New Zealand. The question in regard to religious education in elementary schools which has been so keenly debated in England during the last three years has received in New Zealand what a large proportion of its inhabitants have come to see is the worst of all possible answers.

The most important point which the writer of this article makes is that religious education out of school hours means for the vast majority of children secular education pure and simple. Moreover, there is every reason to believe that what has happened in New Zealand will happen in England should religious education be treated as an extra and relegated to a time before or after the ordinary school lessons.

Our own solution for the education difficulty at home is that which we have seen in practice in New South Wales, viz. undenominational Christian teaching for all children during school hours, supplemented by denominational teaching arranged by the various Christian bodies, also during school hours.

The experience of New Zealand is similar to that of

Victoria and of Queensland, where for many years past the education given in the elementary schools has been entirely secular. As an illustration of what the result has been we may quote the following incident. A clergyman asked the child of a Queensland squatter to tell him what happened on Christmas Day or why the day was kept. When the child could not answer, its mother told the clergyman that he must excuse herself and the child for being so ignorant, but that they had not read the newspaper for some time.

There is little danger of any law being passed in England with the deliberate object of establishing secular education, but there is some reason to fear lest secular education should none the less be brought about by the efforts of those who imagine that religious education could still be maintained in the elementary schools if such instruction were treated as an extra. To the advocates of this last policy we commend the experience of New Zealand as described in this article.

Should missionaries eat beef?

THE article in our present issue which bears this title raises a question of far-reaching concern to all who are desirous to assist in interpreting Christ to India. It is one which concerns not only those who are, technically speaking, missionaries, but all English people resident in India who desire to remove the stumbling-blocks which prevent Hindus in general, and their servants in particular, from giving a fair hearing to the message which the missionary has brought to them. We have ourselves known more than one missionary in India who has given up eating beef "for conscience sake" and who has found by experience that his small act of self-denial has been rewarded by a marked increase in the influence which he has obtained over those whom he has desired to help. We should be glad to hear from other Indian missionaries who have themselves tested the theory which is here discussed.

Indian Students in England

WE desire to call attention, both in India (where this review has now a large circulation) and in England to the work of the "Indian Students Committee" of which Sir

Andrew Wingate is chairman. The committee was originally formed in 1903, and has recently extended the sphere of its labours. A large number of Indian students come to England each year for purposes of education. Many of them arrive as complete strangers and not infrequently fail to form any friendships which are likely to help them or to enable them to understand the best side of English life, or to reap the advantages which they might reasonably expect to obtain from their residence in England.

The aim of the Indian Students Committee is to offer a welcome to Indian students immediately on their arrival in England, to introduce them to friends, to recommend them to suitable lodgings or homes, and to arrange vacation homes to which students could be invited either as paying guests or on a visit. The Committee would be glad to get into touch with any in England who sympathise with this object, and would co-operate with them in helping Indian students in their neighbourhood and in endeavouring to show them the Christian side of public and private life and "Christian activities at work." They would also be pleased to hear from Indian parents or guardians in regard to the visit to England of any in whom they are interested. Applications and enquiries should be addressed to Mr. W. Coldstream, Hon. Secretary to the Committee, 69, West Cromwell Road, London, S.W. We cordially commend this organisation to the sympathy and support of our readers.

Official rank of missionaries in China.

We observe with great satisfaction that by a Chinese Imperial rescript, dated April 10, the Emperor has decreed "the immediate and entire cancellation" of a former decree which, at the instigation of Monseigneur Favier, the head of the Lazarist Mission in Peking, had in 1899 conferred upon the Roman Catholic Bishops in China the rank of Viceroy and upon the other Roman clergy the rank of Prefect. After the enactment of the former decree an offer was made to the Anglican and Protestant Missions in China to confer upon their Bishops and clergy

corresponding rank, but this offer was unanimously refused. It was generally admitted by the English and French residents in China who were in a position to judge that this decree and the action taken by the Roman clergy after it had been issued was primarily responsible for the success which the Boxer movement attained, and for the indiscriminate massacre of the foreign and native Christians. The existence of the decree also lent colour to the libel, often put forward by persons who ought to know better, that English missionaries were accustomed to interfere with the politics of the countries in which they resided. We feel sure that the Roman missionaries themselves will eventually realise that the cancellation of this decree will tend to promote the best interests of their work.

Religious education in Egypt.

In a former issue we inserted an article in which the writer (Mr. Douglas Thornton) deplored the lack of religious teaching given to Copts and other Christians in the high schools supported by the Government in Egypt. We are glad to note the following paragraph, which appears in Sir Eldon Gorst's report on Egypt and the Sudan for 1907, published April 1908 :—

"During the past year certain modifications have been introduced into the regulations laid down for these schools (boys' higher primary schools in Egypt). In the first place it was considered desirable that the Moslem boys should have more religious instruction, and that the Copts, who form about one-fifth of the pupils, and others, should have an opportunity of being taught their own religion. Previously, religious instruction was provided only for the Moslems, and during these lessons the Copts and others sat in the class-room and engaged in private study. This was regarded as unsatisfactory, and consequently an arrangement has been made by which, with six lessons of fifty minutes instead of one hour, it is possible to provide at the end of the day a seventh lesson devoted to religious instruction. All the Moslems must attend the lesson in religion, and the other communities are invited to provide the necessary teachers for their children, failing which the non-Moslem pupils are allowed to go home."

We hope that in view of the more liberal and religious attitude which has been taken up by the Government authorities in Egypt the time may soon come when Mr. Thornton's further suggestion may be realised, and a Christian University may be established in Cairo.

The "Orient" in London.

We extend a hearty welcome to the Missionary Exhibition organised by the London Missionary Society which is now in progress at the Agricultural Hall. It is the most striking Missionary Exhibition which has been held in London or perhaps in England. We notice that the Archbishop of Canterbury and the Bishop of London have both written to express their deep interest in the Exhibition. The Archbishop, writing to Sir A. Spicer, says :—

"I should like to assure you of my own deep interest in all that affects the progress, the well-being, and the better understanding of Christian missions throughout the world. The Church of England will this year have a unique gathering of leaders and friends from the mission field, and we confidently believe that the result of our deliberations must, by the blessing of God, conduce to the truer co-ordination and development of Christian endeavour, both in the Colonies and in the mission field. It is, I think, of good augury that your Missionary Exhibition should also be before the world at this time, and, with all my heart, I wish you God-speed."

The Bishop of London, writing to the editor of a magazine which is being published in connection with the Exhibition, says :—

"I am very glad to hear that another Missionary Exhibition is to be held in the Agricultural Hall. We cannot have too many of them. I wish every success to this one."

The Exhibition extends from June 4 to July 11.

A premature statement.

A RECENT issue of the *Daily Telegraph* informed its readers that THE EAST AND THE WEST has now attained a circulation of "nearly four millions." We

presume that "per annum" is intended to be supplied. As this newspaper claims to have the largest circulation of any daily newspaper issued at the same price and to possess unique means of obtaining correct information for the benefit of its readers, we are reluctant to cast discredit upon its statement, but we are bound in honesty to admit that it is premature. We are not disposed to be easily satisfied, but will take our readers into our confidence so far as to say that even we shall be satisfied when we have attained the circulation with which we have been credited. We understand that the circulation of THE EAST AND THE WEST already exceeds that of any other quarterly review, but it is still considerably short of a million copies per issue. Possibly the *Daily Telegraph* has confused THE EAST AND THE WEST with *The Church Abroad*, a monthly magazine issued by the S.P.G., which had a sale last year of nearly three and a half million copies.

The E. & The W. on American steamers.

IN our last issue we invited readers of this Review to send their copy directly it had been read to some missionary abroad. A missionary who is working in Andros in the West Indies has just told us that he receives a copy each quarter from some unknown benefactor. After he has himself read it, this copy continues its journey to nineteen other places in the Bahama Islands. We think that this story will encourage some of our readers to adopt the suggestion which we made in our last issue. The missionary in question, who is on a visit to England, urges upon us the desirability of placing a copy of this Review upon all the steamers plying between England and America. We understand that copies would be placed in the reading saloon if supplied to the shipping offices in England at the ports of departure. But for the impossibility of increasing the home expenditure of the S.P.G. we would gladly adopt this suggestion. We commend it, however, to the consideration of our readers, and suggest that copies be sent in the first instance to the Cunard and White Star boats; six copies at least would be required for each. In order to prevent

any overlapping we would ask anyone who is willing to provide a copy for this purpose to send a post-card to say that this is being done to Miss E. P. Cockburn, who has kindly undertaken to supply addresses of missionaries and steamers to which copies of THE EAST AND THE WEST may be sent. She asks that correspondence on the subject be addressed to her at 2 Kent Avenue, West Ealing, W. As she has already received a large number of letters and acts in an honorary capacity we would ask our friends to enclose a stamped envelope for reply. Copies should be supplied, if possible, within a fortnight of the publication of the Review

LETTER TO THE EDITOR.

A BROTHERHOOD OF THE IMITATION.

DEAR SIR,—I send the following statement, hoping that you may find an opportunity to insert it in your July issue of THE EAST AND THE WEST.

Since writing for the April number of this Review I have had an interview with the Bishop of Lahore, with the result that it seems best not at present to bind with any definite obligations those who feel that a life of the kind sketched in the above-mentioned article is their vocation, but rather to let those who enter upon that life first acquire by experience a practical knowledge of what they need, and then frame their Rule in accordance with it.

The Bishop has given his earnest sympathy and approval to the idea of a Brotherhood such as that suggested in the article, and to the following statement of its purpose. This statement is not intended as a "Rule," but is meant to take the place of a "Rule" until the members of the Brotherhood have by practical experience acquired such a knowledge of their needs as will justify them in framing something more definite.

SECTION I. NAME—*The name of this Society shall be* THE BROTHERHOOD OF THE IMITATION OF JESUS.

SECTION II. AIM—*Its aim is the Imitation of Jesus.*

SECTION III. *Its spheres of service are two:*

First—It shall seek to glorify God in Jesus Christ by becoming the servant of all who are afflicted—especially those stricken with plague, cholera, smallpox and leprosy.

Note: In order to carry on this work the Brothers of this Order shall dwell in the leper asylums, segregation camps, and plague or cholera infested villages and cities, in all things striving to so lovingly and tenderly serve the sick and afflicted that the light of Christ and the vision of His loving compassion may, through their labours and service, dawn upon the people.

Second—It shall enter upon Educational Work for the young.

Note: The Brotherhood shall not carry on this work in institutions built, supported, and run by itself, but Brothers may

be sent to labour as unsalaried professors in such existing institutions for the education of the young as urgently require aid.

Note: The Brotherhood shall look upon the first of these services as its very special charge. Educational Work shall not be neglected, but shall always hold a secondary place.

SECTION IV. ALLEGIANCE—*This Brotherhood of the Imitation shall at all times give true and Catholic obedience to the Bishops of the Anglican Communion officiating in those districts in which God shall call it to labour.*

Note: Whenever Brothers are sent into a Diocese where the Order has not previously laboured, they shall proceed at once to the Bishop of that Diocese and humbly beg his leave to work there. Should he be unwilling to grant their petition they shall ask his blessing and return forthwith to him who sent them. On no account shall they work in any Diocese without having first obtained Episcopal consent.

The proper attitude of the Order toward other Missions.—This Brotherhood shall not look upon its work as supplanting that of other Missions. Its object is, rather, to render the labours of all other societies more efficient, by making Christ a real force and personality in those cities and villages in the midst of which the said societies are striving to win souls for Him.

The Brotherhood shall on no account take upon itself to erect churches, or gather together congregations of Christians. This is the work of the regular societies, and should be left to them. Should any of those in the midst of whom we labour desire to become Christians, it shall be our duty to put such people in touch with that Mission which seems to us capable of taking the best care of them. Should their homes be located in any district which, by common consent, has been left to some particular Missionary Society, we shall, of course, take steps to put them in touch with the missionaries of that society.

If the Brothers form the habit of visiting and staying with missionaries, much trouble will arise from it. We have been given to India, and we are to be Indians. It therefore seems best that the Brothers accept no invitations to stay with missionaries in their houses, whether for many days or for few. It is good for them to call upon missionaries and to dine with them sometimes, but they shall lodge at all times with Indians.

The Brothers shall do everything in their power to promote the interests of the work of the resident missionaries in those districts in which they labour.

The proper attitude for the Brothers to take.—1. Never let us criticize the life, work, or methods of others. On faithfulness to this precept hangs the very existence of the Order. Christ

came "not to judge the world, but to save the world," and we are here to imitate Him.

2. Let us ever be ready to give our lives for India, but let us leave politics absolutely alone.

3. As a general rule, let us not preach to non-Christians unless earnestly requested by them to do so; on the other hand, let us eagerly seek opportunities to speak and preach among our Christian Brothers.

4. Never let us force Christianity on the notice of non-Christians, but always be prepared to sit down and talk of Christ by the hour with any who may wish to do so.

5. Let us receive food when it is freely offered to us, but refuse money or other gifts from those in the midst of whom we labour: should any one be desirous of giving to the Order, we shall direct him to send the gift to the Minister General of the Brotherhood, or to the Secretary. It is most important that we observe this.

Note: Should a Brother consider it best, he may beg for such food as will satisfy hunger, but this permission shall never be taken advantage of while the Brother is possessed of money to buy food for himself.

6. We shall lead lives of such love and self-abnegation that men will be forced to ask questions, and when they ask us how we can do such work, we shall answer them, "For the love of Christ constraineth us."

7. Let us not allow ourselves to be led into controversy. Our work shall be to *love* men into the Kingdom of Heaven, not to argue them into it.

8. It shall be our object to present Jesus to the people by our words, and keep Him before them by our deeds, that they may know Him, and see His beauty, and come to Him for His own sake, rather than from fear of Hell or love of Heaven.

9. We must be full of true sympathy and interest in all missionary effort, whether carried on by the Church or any other body of Christians.

10. Let us be intensely human, as well as truly spiritual; taking at all times a warm and sympathetic interest in all the joys and sorrows of men.

11. Let us be always joyous, humble, tender, obedient, loving and fearless. Let us be little pictures of Jesus Christ in the midst of men.

I shall be glad to communicate with any who feel that God may be calling them to such a life.

Very truly yours,

SAMUEL E. STOKES, Jun.

June 2, 1908.

REVIEWS.

Kafir Socialism and the Dawn of Individualism: an Introduction to the Study of the Native Problem. By Dudley Kidd. 286 pp. Published by A. & C. Black. Price *7s. 6d.* net.

MR. DUDLEY KIDD has increased the obligation under which he had already placed students of South African native customs and religions by the issue of his former books, "The Essential Kafir" and "Savage Childhood," by the publication of the present volume. Many of the propositions which it contains need only to be stated to meet with acceptance, and we wonder why they should never have been stated with equal clearness before. The fact is that, notwithstanding the urgent need for careful investigation in view of the increasing complexity of the "Native Problem," hardly any students of anthropology or ethnology have turned their attention to South Africa. Those who have read Mr. Kidd's former volumes will know that he is something more than an expert student of anthropology, and that he possesses a power of sympathy which enables him to regard the Kafirs not merely as interesting subjects of scientific investigation but as potential fellow-heirs of the blessings which Christianity has brought to mankind and which it is the duty of the Christian Church to proclaim to all.

Mr. Kidd begins by describing the primitive kind of socialism which exists in native kraals, and shows how a collectivist organisation of society is suited to the genius of the South African races. He goes on to point out some of the consequences which have arisen from the attempt to combine the teaching of Western individualism with the socialistic *régime* which existed prior to the arrival of Europeans in South Africa. He then proceeds to discuss what he regards as serious mistakes which have been made by missionaries and philanthropists in the educational policy which they have adopted towards the natives, and to suggest possible remedies. Referring to the need of training missionaries before allowing them to experiment upon the Kafirs he says, "The education of a savage is a peculiarly difficult task, and it is pathetic to think how we send out missionaries with the kindest of hearts

without giving them any training suited to their requirements. The education of a backward race is as delicate a work as the training of defective or feeble-minded children at home: we educate them by means of highly trained teachers, but we let loose upon the Kafirs teachers whose sole qualification for the work is their goodness. The ordinary missionary may be an expert in religion, but he rarely even tries to make himself an expert in education." The average Kafir is possessed of a highly retentive memory, but Mr. Kidd maintains that this memory is "an educational snare—a sort of booby-trap for the unwary teacher." Up to the age of puberty the Kafir child develops mentally with encouraging rapidity, but in the vast majority of instances his mental development abruptly ceases when this age is reached. This catastrophe, according to Mr. Kidd, is to a large extent due to the mistakes of his teacher, who endeavours to cram his mind with information instead of teaching him to think. "If there is a faculty in the Kafir child which does not need developing it is the memory. No sooner, however, does the child go to school than the teacher, who does not think out his method, catches hold of this faculty and saves himself endless trouble by working it for all that it is worth. "Lessons are learnt by rote, though the child often has not the remotest idea of what it is repeating. . . . Thus the teacher develops the apex, or the most developed faculty of the child: the result is very showy and seems to reflect great credit on the teacher . . . instead of teaching the child to *reflect* the teacher has trained it to *remember*. The lesson has, therefore, not only had no educative value, but it has done the child harm, for it confirms a bad habit and deepens the channel of the child's plastic thought in a vicious manner. The apparent facility with which children learn is the cause of their ruin. We do not see that this very facility is the proof that they are learning nothing."

The above indictment is not made against the methods adopted at such schools as Lovedale and Ananzimtoti, but against the small schools in which the great bulk of the native children in South Africa are being taught. Mr. Kidd's criticism, which is that of a sympathetic onlooker who has spent many years in studying native education in South Africa, is deserving of the attention of all interested in missionary work in that country.

In a chapter entitled "Can the Ethiopian change his Skin?" the author points out a curious fact which it is hard to explain, viz. the gradual decrease noticeable in the intelligence of the natives as the traveller proceeds from the enervating climate of equatorial Africa to the more temperate and bracing climate of the South. He says, "Nothing so strikes the traveller who starts at the Kei River and journeys up to Lake Nyasa as the progressive increase

of intelligence in the natives he meets on his overland journey. Very few white men have made such a journey, and consequently the fact is not well known. In Pondoland one finds the very lowest rung of the ladder. The Pondos are very low in the scale with respect to intelligence and culture. Crossing into Natal one finds the natives much more intelligent and energetic. When close to Delagoa Bay the natives are found to be considerably smarter than the Zulus, though not so fine in physique. The natives in Gazaland are yet more intelligent than the natives around Delagoa Bay. On the Zambesi the Sena-speaking natives are immeasurably above the Pondos and much superior in intelligence when compared with the natives of Gazaland. Again, proceeding north we find that in the Shiré highlands the natives are yet more bright and quick at entering into the new ideas of the white man. My own personal observations stop at Blantyre; but those who have lived on the shores of Lakes Nyasa and Tanganyika have assured me that the further north one goes the more intelligent do the natives become." In view of the fact that the natives now found in the temperate parts of South Africa originally came from the tropical districts to the north, the problem raised by this gradual deterioration of their intelligence is one of special interest.

As an illustration of the urgency of finding some satisfactory solution of the Native Problem we are reminded that the native population of Natal has increased seventyfold in the last seventy years, *i.e.* from 10,000 in 1838 to 700,000 in 1906.

An Apostle of the North: Memoirs of Bishop W. C. Bompas. By H. A. Cody. 386 pp. Published by Seeley. Price *7s. 6d.* net.

THE hermit life, as far as concerned the civilized world, which Bishop Bompas led, and the fact that he kept no diary and wrote few letters, have rendered it impossible for his biographer, who is one of the clergy working in the Yukon territory of North-West Canada, to do justice to the wonderful story which he has here attempted to tell. In view of the limitations which were thus imposed upon him, he has described with a considerable measure of success the life of one of the most heroic and most saintly missionaries of modern time. William Carpenter Bompas was born in 1834. Whilst acting as curate in a Lincolnshire parish he heard and responded to a call in 1865 for a volunteer to proceed immediately to the Yukon River to take over the work of the Rev. Robert Macdonald, who was supposed to be dying. Forty-three years have elapsed since then, and, whilst the volunteer

has passed away, the man whom he volunteered to succeed is still at his post, being now the Archdeacon of the Mackenzie River. The difficulties and dangers which Bishop Bompas encountered during his forty years of work and travel in the Far North-West have seldom been equalled. His work lay chiefly amongst the Indians, though, as Bishop of three dioceses in succession, he did his utmost to extend work amongst the European settlers. Leaving England in 1865, he became the first Bishop of Athabasca in 1874, the first Bishop of Mackenzie River in 1884, and the first Bishop of Selkirk (now called Yukon) in 1891. He died in 1906. A description by Bishop Ridley of a visit paid by him in 1903 to what did duty as the Bishop of Selkirk's palace at Caribou Crossing, and which was apparently the most comfortable residence that Bishop Bompas possessed during his forty years of work, gives a true impression both of the Bishop and his wife. Bishop Ridley wrote: "The Bishop's house was built of logs on the sand. The flooring boards were half an inch apart; so shrunken were they that it would be easy to rip them up and lay them down close together. Then the roof: it was papered, with battens across the paper. I was anxious to see inside less of the light of heaven through the rents. Ventilation is carried to excess. Everything around is as simple as indifference to creature comforts can make it, excepting the books, which are numerous, up to date, and as choice as any two excellent scholars could wish. . . . Two septuagenarians of grace and broad culture have deliberately chosen an austere type of service, not for austerity's sake, but for Christ's sake, under circumstances the average citizen would feel to be past endurance. They are as happy as heroic. She accomplished far beyond the standard one meets with in London drawing-rooms, unless among the most cultured circles; he a fine scholar steeped in Hebrew and Syrian lore, as well as in the commoner studies of the clergy, live on, love on, labour on in this vast expanse, little trodden but by the Indians for whom they live and will die."

The reader of this memoir will be disposed to endorse Bishop Ridley's concluding words: "Let those who criticise cease their cackling and try to imitate by self-sacrifice such lives, and they, too, may have some share in the betterment of mankind, the expansion of Christ's kingdom, and the eternal welfare of humanity."

In Korea with Marquis Ito. By George T. Ladd, LL.D. 479 pp. Published by Longmans. 12*s.* 6*d.* net.

THE writer of this volume is, we understand, an Emeritus professor of Yale University, U.S.A. He visited Japan on the

invitation of Marquis Ito, whom he had met in America, to deliver a series of lectures on social and moral subjects, and a few years later visited Korea with the same object. During his stay in the country he was the guest of Marquis Ito. His book consists of two sections: I., a narrative of personal experiences; II., a critical and historical inquiry. As might have been supposed in view of the circumstances under which it was written, the author represents the action of the Japanese in Korea in a most favourable light. The general impression which the reader will derive from it contrasts strongly with that created by the recently published book by Mr. Mackenzie. We believe that both accounts are substantially correct. In Seoul, and wherever the personal influence and oversight of Marquis Ito has been effective, the Japanese control of Korea has brought a large measure of good to the Koreans. Outside the capital and away from the personal supervision of Marquis Ito the Japanese officers and officials, and, still more, Japanese traders and immigrants, have behaved in a way which has endangered the fair name of their country. Whether or not the final result of the intercourse between the two countries will be to the advantage of Korea will be decided by the ability or inability of the Japanese Government to provide a large supply of trained and trustworthy minor officials, of whom there is at present a lamentable deficiency.

According to Dr. Ladd the whole official class in Korea is so radically corrupt that to hope for reform from within was impossible. Comparing the influence of Russia with that of Japan, he endorses the statement of Mr. Hulbert, "Russia secured her predominance by pandering to the worst elements in Korean officialdom. Japan holds it by strength of arm, but she holds it in such a way as to give promise of something better. The word 'reform' never passed the Russian's lips. It is the insistent cry of Japan. The welfare of the Korean people never showed its head above the Russian horizon, but it fills the whole vision of Japan—not from altruistic motives mainly, but because the prosperity of Korea and that of Japan rise and fall with the same tide."

One chapter is devoted to a discussion of "Missions and Missionaries." The writer bears witness to the good work accomplished especially by American missionaries, whilst he criticizes the attitude which some of them have adopted towards the Japanese Government. Of the native religion of Korea he says: "The religion almost universally prevalent has been for centuries a low form of spiritism, largely devil-worship. Among the so-called civilized nations of the world there is probably not another where the prevalent native religion is of a more depressing and degrading character than in Korea." After

referring to the marvellously rapid progress of Christianity during the last two years he emphasizes the need for solid education and careful discipline to be continued for at least several generations before it will be reasonable to expect from superstitious and immoral devil-worshippers the faith and practice of a pure Christianity. The book as a whole, though not the work of an expert or a very profound student of Korean history and customs, is well worth reading as containing the impressions of a highly intelligent visitor to the country.

Nestorius and his Teaching: a Fresh Examination of the Evidence. With special reference to the newly recovered Apology of Nestorius. By J. F. Bethune-Baker, B.D. 232 pp. Published by the Cambridge University Press. 4*s.* 6*d.* net.

THIS is a really valuable work which deserves the careful attention of students, and specially of those interested in the past history and future development of the so-called Nestorian Church, which was for many centuries the greatest missionary Church in the world. The conclusion at which the writer has arrived after a prolonged study of all the available writings of Nestorius, including an account of the whole controversy written in Greek by Nestorius himself and preserved in a Syriac translation which has only just become available, is that Nestorius was not a Nestorian, and that all the distinctive doctrines which were regarded as heretical, and for which he was condemned by the Council of Ephesus, were not held but were repudiated by him. The question which the book raises is not simply one of antiquarian interest. If, as Mr. Bethune-Baker endeavours to prove, "the Nestorians of to-day are not unsound in regard to the doctrine of the Incarnation, and if Nestorius himself did not really 'separate' the natures in the one Person of the Lord, then the way would be smoothed to a real 'union' between his Church and ours." In reply to the objection which will be raised by many that it is presumptuous for any individual to question the decrees of an œcumenical council, the writer says: "A council attains the rank of œcumenicity by the subsequent acceptance of its decisions by the Church at large, and those of Ephesus received such acceptance at Chalcedon and afterwards. The *sensus fidelium*, however, though a finely sensitive Court of Appeal in really religious issues, is a less satisfactory judge of questions of fact, and one who accepts the positive affirmations of Ephesus as a final authority in the sphere of doctrine and faith may yet be permitted to doubt whether Nestorius taught or intended to teach the doctrines attributed to him and condemned as his."

The circumstances under which the Council of Ephesus was held were such as to preclude the possibility of an unbiased consideration of the teaching of Nestorius, and neither he nor any of his friends obtained a hearing at the Council. We have no space in which to give even the briefest summary of the discussion which the book contains, but we commend it to the attention of our readers. In the concludiug chapter, after showing how the distinctive teaching of Nestorius was subsequently accepted in fact, though not in name, by the Church of the West, the author says: "The views against which Nestorius protested would have robbed us altogether of the historical Christ of the Gospels . . . that the Son of God should continue to be the Lord of human life we owe to Nestorius first—for it was in his day that the tendencies to an unhistorical interpretation of the Person of the Lord (always present in the Church from the times of the Gnostics) first became a serious menace to the traditional doctrine of the Incarnation within the Church itself—and after him to the 'Nestorians' of later times and other lands." Once more he says: "If the teaching of Nestorius is to be put to a practical test—and I imagine he would have asked nothing better himself—the test is ready to hand. We know that those Christians whose boast it was that they believed as Nestorius believed, would do and dare and endure to spread the Faith in the Incarnate Word, their Lord and his Lord, to the ends of the earth. They are his 'letters testimonial,' to be 'known and read of all men.'"

An History of the Evangelical Party in the Church of England. By the Rev. G. R. Balleine. 388 pp. Published by Longmans. Price 5*s.* net.

THE writer of this volume states that part of his preparation for writing consisted of reading all the seventy-five volumes of the *Christian Observer* whilst travelling on the Underground Railway in London. Despite the foggy, not to say sulphurous, atmosphere in which his preparation was carried on, the writer has succeeded in giving a luminous account of the aims and doings of the Evangelical party in the Church of England during the last 180 years. His sketches of some of the early Evangelical leaders are specially graphic. Thus he describes William Grimshaw, vicar of Haworth, in Yorkshire, who after giving out the 119th Psalm for the congregation to sing, would take down his stout riding whip and drive all the people found in the streets or in the public-houses into church. He held daily service at 5 A.M., and on Sundays would sometimes minister to a thousand communicants. Some of his flock were in the habit of romping

on the moors on Sundays, but, as they disappeared whenever the vicar came in sight, he was reduced to artifice in order to get at them for their good. "Rumour declares that he borrowed an old woman's skirt and shawl that he might not be known till he was near enough to discover who they were. He then threw off his disguise and charged them not to move. He took down all their names and ordered them to attend on a day and hour which he appointed. They all waited on him accordingly, as punctually as if they had been served with a warrant. After forming them into a circle and commanding them to kneel down, he prayed for them with much earnestness for a considerable time. He never had occasion to repeat this discipline." When the Archbishop of York was appealed to to stop Grimshaw from holding services in other parishes, he visited Haworth and, having seen all, exclaimed, "Would to God that all my clergy were like this good man!" One chapter is devoted to an account of the Church Missionary Society, the Religious Tract Society, the Bible Society, the London Jews Society, and the Colonial and Continental Society. Incidentally the author raises a very important question when he writes, "If the Evangelicals had thrown their strength into the old societies, could they not have infused fresh life into them?" His answer is, "This was quite impossible, for neither the S.P.G. nor the S.P.C.K. would have anything to do with an Evangelical." We presume that the author is unaware of the fact that John Wesley himself was sent out to Georgia as an S.P.G. missionary, and was supported for some time by this Society. It would have been difficult, but it would have been far from impossible, to have added Evangelical enthusiasm of the kind which the author describes to the more sober piety which at that time characterised the S.P.G. The constitution of the S.P.G., which is fixed by a royal charter, is perhaps the most democratic of any religious society in existence. Practically anyone can qualify himself to become a member of the Society, and the whole control of the S.P.G. rests not with its committees, but with the meeting of members which is held every month, and at which any member is free to speak and vote. Neither in the election of members nor in the appointment of missionaries is any question ever allowed to be raised as to the Church views of a candidate. From a theoretical point of view it would have been to the advantage both of the Church of England and of the cause of foreign Missions that the Evangelicals should have supported the S.P.G., and have strengthened the one Missionary Society in the Church of England which by its constitution and practice knows nothing of parties, in the prosecution of its work. From a practical point of view, however, it is more than doubtful whether the

absence of a separate party organisation could have evoked the same enthusiasm and support which the C.M.S. has obtained.

The author quotes with strong expression of disapproval a leading article which appeared in the *Times* in 1879 in which the writer said, "To men of the present generation the Evangelical party, once so powerful and triumphant, must wear somewhat of the aspect of one of those seaports from which the sea has long since ebbed away. Its mouldering buildings and forsaken quays still attest its former importance and its lost place in the world, but the life and commerce of modern times now sweep past to newer havens, and it remains a goodly but decaying monument of past activity and forgotten warfare." We trust that the warfare in which the Evangelicals have taken their full share may soon be forgotten, but we should be sorry indeed to think that the time will ever come when their activity shall become a thing of the past. The book as a whole is devoid of that *odium theologicum* which, as its writer truly says, "is the most exasperating and noisy thing in the world," and will interest those to whom ecclesiastical controversy makes no appeal.

Between the Twilights: being Studies of Indian Women by one of themselves. By Cornelia Sorabji. 191 pp. Published by Harper. Price 5*s*.

THE writer, who is the authoress of *Love and Life behind the Purdah*, *Sun Babies*, and several other books, has an almost unique acquaintance with Eastern and Western life. A Christian Parsee, educated at Oxford, and a student of law at Lincoln's Inn, she has devoted her life to the relief and help of her sisters shut up behind the purdahs. The present volume consists of studies of Indian women. A passage on p. 32 affords a key to all that the book contains, where we read: "The Hindu woman acknowledges no claims save those of religion. No social, no communal claims. Her worship of the gods, her husband, her children, they are all the same, part of her religion, and they make her life." Miss Sorabji devotes separate chapters to an Indian woman's relations to her gods, her husband, and her children. Her sketch of a religious woman in Chapter VI. is good. "Truth-named," in Chapter VII., is an example of the best type of an Indian holy man. The author excuses herself for introducing him into "a book of women" on the ground that priests and women are allies all the world over, and "in India particularly is the influence noticeable." The strongest chapters which the book contains are the fourth to the eighth inclusive, but the book as a whole is worth reading. Its chief value lies in the general impression which it gives of Indian womanhood, its surroundings and ideals.

A Hundred Years in Travancore, 1806–1906. Compiled by the Rev. I. H. Hacker. 106 pp. Published by Allenson. Price 2*s.* 6*d.*

THIS is an illustrated history of the work done by the London Missionary Society in Travancore, South India, during the past century. It should be of special interest to those already familiar with the work. In describing the development of native pastorates in recent years Mr. Hacker states that there are now in Travancore in connection with the work of the London Missionary Society 17 pastorates, comprising 69 congregations, containing about 23,000 people, who raised in 1906 10,000 rupees for their own support. "The missionary of the district is simply the referee of these churches and in many cases by the wish of the people the treasurer of these funds."

Indian Folk Tales, Sidelights on Village Life in Bilaspore, Central Provinces. By E. M. Gordon. 99 pp. Published by Elliot Stock. Price 3*s.* 6*d.*

A COLLECTION of local customs, traditions and legends belonging to the aboriginals and lower castes in and around Bilaspore.

Short History of Christian Missions from Abraham and Paul to Carey, Livingstone and Duff. By George Smith. Seventh edition. 252 pp. Published by T. & T. Clark. Price 2*s.* 6*d.*

AS Christian charity forbids us to impute any more serious deficiency, we can only suggest an extraordinary lack of humour on the part of the author who has included his own portrait in a selection of missionary heroes dating from Abraham to the present time. The book contains a large amount of information, though it is not written in an interesting style. We trust that the inaccuracies which we have noticed after a brief examination are not characteristic of the book as a whole. Thus we are told that William Carey, who went out to India in 1793, was the first Englishman who became a foreign missionary. For ninety years previous to this the S.P.G. had been sending out missionaries to work amongst heathen people. In 1751 it sent Mr. Thompson, a Fellow of Christ's College, Cambridge, to work in West Africa. One of his native converts was ordained in 1765.

The Unfinished Task of the Christian Church: introductory studies in the problem of the World's Evangelisation. By James L. Barton. 211 pp. Published by the Student Volunteer Movement for Foreign Missions, New York.

THE author, who was for many years a missionary in Turkey, gives a sketch of what Christian Missions have accomplished in

different countries, and bases thereupon an urgent appeal to students to devote their lives to the extension of missionary work throughout the world. There is one serious error to which the author gives currency which ought to be marked in future issues as an erratum. He quotes and endorses a statement made by an American Methodist missionary to the effect that on the occasion of King Edward's coronation six representatives who were Christians were "ruling princes." We are informed by the India Office that no Christian ruling prince was present at the time of the Coronation. Apparently there is no Christian ruling prince in India.

The Mind of Christ in the Church of the Living God. By the Right Rev. C. H. Brent, Bishop of the Philippine Islands. 44 pp. Published by Longmans. Price 2*s.* net.

A CHARGE addressed to the author's "present and prospective fellow-missionaries" to explain the principles that actuate his ministration. The charge deals with "the reservation of the blessed Sacrament; the relation of Confirmation to the Holy Communion; liturgical expansion and the enlargement of devotional freedom; and our responsibility to other Christian Churches."

The Church Quarterly Review for April includes an article by the Bishop of Vermont (Dr. A. C. Hall) on the Church in the United States of America, in the course of which he lays emphasis upon the unique opportunity which the Protestant Episcopal Church possesses at the present time for promoting the reunion of Christendom as far as America is concerned. It appears that two-thirds of its present clergy have prior to their ordination been members of some other religious body. They should therefore be able to understand the position of those from whom they are now separated. "Nowhere else in the world," says Bishop Hall, "has any Church the opportunity which is presented to the Church in America to serve as an instrument in God's hand for promoting the reunion of Christian people in one communion . . . the Episcopal Church has a unique opportunity to serve as the Church of the Reconciliation." He explains at the same time that he deplores the failure of the Episcopal Church to influence in any large degree the ten million negroes in the U.S.A., and urges the duty of further action. Speaking of the advantages which the Church possesses in view of its disestablishment, he controverts the suggestion that the disestablishment of the Church in England would inevitably lead to disruption. The American Church, though "without a Privy Council to give a wide and tolerant

interpretation to its formularies, is reckoned (for good or ill) one of the 'roomiest' Churches in Christendom." Again, speaking of the missionary organisation of the American Episcopal Church, he says, "The solidarity of the Church is further shown in the passing away of party missionary societies, leaving the whole missionary work of the Church, so far as its home administration is concerned, in the hands of a representative Board elected by the General Convention."

The Marches of the Mantze. By J. H. Edgar. 67 pp. Published by the China Inland Mission. Price 1*s.* 6*d.*

THE district to which this book refers is on the Eastern border of Tibet, and has recently been conquered and formed into a Chinese province by the Chinese Government. The missionary work so far attempted has been carried on under the most arduous conditions. Much of the information here given will be new to students of missions. The book is well illustrated and well written.

Present-day conditions in China. By Marshall Broomhall. 58 pp. Published by the China Inland Mission. Price 1*s.*

A SKETCH of the events which have occurred in China during the last fifteen months which bear upon the progress and development of missionary work throughout the Chinese Empire.

Anjiro: an Historical Romance dealing with the introduction of Christianity into Japan in the sixteenth century. By Mrs. Devenish Meares. Illustrated. 107 pp. Published by the Society for the Propagation of the Gospel. Price 1*s.* 6*d.* net.

ANJIRO is the name of the Japanese nobleman who invited Francis Xavier to visit Japan. The main outlines of this story are historical, and great pains have been taken to secure that none of the scenes described are inconsistent with the accounts of the work of Xavier and his successors which have been preserved. The book would be suitable as a prize or gift for young people, but should appeal to any who are interested in the early history of Japanese Christianity.

A missionary painting book. Price 1*s.* net. Published by the Society for the Propagation of the Gospel.

TWELVE missionary pictures produced in colours and in outline, with brief descriptions attached. Intended as a painting book for children.

United Boards of Missions of the Provinces of Canterbury and York. First Annual Review of the Foreign Missions of the Church. Presented January, 1908. Price 1*s.*

We have just received a copy of this Review, which fills a distinct gap in the annual reports of foreign Missions which are published by societies. It has been compiled by Mr. Eugene Stock in accordance with a resolution which was passed by the United Boards of Missions a year ago to the effect that a Report should be prepared which "should review not only the work done in direct connection with the Home Church . . . but also the work of other branches of the Anglican Communion: and further that it should give such supplementary information as is possible concerning the similar work carried on by other Christian Churches and denominations." As far as it was conceivably possible that such a survey of missionary work could be compressed into 71 pages, this purpose has been admirably accomplished.

Amharic Grammar, an introduction to Spoken Amharic. By C. H. Armbruster, of the Sudan Civil Service. 396 pp. Published by the Cambridge University Press. Price 12*s.* net.

AMHARIC is the language most widely spoken and written in Abyssinia, and as a language of commerce is current to a large extent in the eastern provinces of the Sudan. Hitherto the only satisfactory grammar of the language has been written in Italian. In view of the increasing intercourse which exists between the Egyptian Sudan and Abyssinia it is eminently desirable that a satisfactory grammar of Amharic should be available in English. We hope that the author will supplement the grammar with a further volume containing exercises and readings, as the beginner will find it hard to master the grammar without such additional help. Even the alphabet, each letter in which has seven different forms, might cause distress to anyone other than a genuine student. The language of Abyssinia in which its literature has been preserved, and which is its ecclesiastical language, is Ethiopic, from which Amharic is indirectly descended.

A Hausa Reading Book. By Captain Charlton, late of the West African Frontier Force. Published by Frowde. Price 4*s.* 6*d.*

TEXTS reproduced in facsimile from native manuscripts, with transliterations, translations, and notes. This little volume by Captain Charlton, who has spent several years in Northern Nigeria is a useful contribution to the books which have been recently published in or relating to the Hausa language. The notes added

to the transliterations are specially good. It is a pity that the greater part of the book is not translated, as it would then have been still more helpful to beginners.

Masai Grammar, with vocabulary compiled by H. Hinde. 75 pp. Published by the Cambridge University Press.

Vocabularies of the Kamba and Kikuyu Languages of East Africa. By H. Hinde. 75 pp. Published by the Cambridge University Press.

Japanese Self-Taught. Edited by W. J. S. Shand. 108 pp. Published by E. Marlborough. Price 2*s.* 6*d.*

Received too late for review :—

The Indian Christians of S. Thomas, otherwise called The Syrian Christians of Malabar. By the Rev. W. J. Richards, D.D. 138 pp. Published by Bemrose.

Russia and Reunion, a translation of Wilbois' L'Avenir de l'Eglise Russe. By the Rev. C. R. D. Biggs, D.D., together with translations of Russian official documents on reunion and English Orders. 264 pp. Published by Mowbray for the Eastern Church. Price 2*s.* 6*d.*

Tramps round the Mountains of the Moon and through the back of the Congo State. By T. B. Johnson. 316 pp. Published by Fisher Unwin. Price 6*s.*

A further notice of these books will appear in our next issue.

The East and The West

OCTOBER 1908

THE PAN-ANGLICAN CONGRESS, AND AFTER.

I REMEMBER a picture which appeared in one of our illustrated papers some years ago illustrating the commencement of a campaign against Afghanistan. Detachments of all arms of the service were drawn up in an attitude of expectancy, ready to advance at a given word. I think the title of the picture was "Waiting"; and it might have stood for the circumstances in which we are now living as Churchmen. Congress and Conference have passed away, but they leave behind them a Church never before so united or so eager for the service of God and man as one host.

At the same time, I believe, the leaders of the Church would still confess to a sense of bewilderment. It is not easy at once to set forth a new scheme of strategy and also of tactics. We are full of new hopes, ideals, possibilities: we understand each other better: yet we still ask, What is the answer to that third question of the Congress, namely, What is the corporate duty of the Anglican Communion at this time acting as one body?

1. Personally, I cannot get beyond one or two general convictions: these I will set down, adding a few observa-

NOTE.—Readers of this Review are reminded that the Society for the Propagation of the Gospel in Foreign Parts, under whose auspices it is published, is not prepared to endorse the particular views expressed in the several articles or on any of the pages of the Review.

tions. And first let us not go to sleep, as though events will accommodate themselves to slow movement. It is not merely a humorous statement, but one containing some food for reflection, when I ponder the scientific possibilities of the next ten years. At the Lambeth Conference of 1897 cabs clustered round the gates of Lambeth Palace; in 1908 the cabs had almost disappeared and motor-cars had taken their place; in 1918 it is likely that motor-cars will have disappeared and air-ships will be tethered to pillars erected for the purpose in the garden. What will it mean in the region of world movements? Possibly the great human forces of the earth will have become solidified into four, or at most five, groups. Anglo-Saxon, Teuton, Slav, Mongolian—I cannot see the future of the Latin, except in connexion with South America. As Churchmen and Christians we are concerned with the unity of the Anglo-Saxon in the Church, and in the spread of that form of Catholicity which we at present call Anglican. The first leads us to long for Reunion between all Anglo-Saxon peoples, but of course on the old foundations. The second point gives us a world-wide mission which we ought to set before ourselves with fulness, so as to colour all our prayers and hopes. It is a great hope which makes us forward in planting the Catholic Church in every land, locally free and independent, based on the old Creeds and Order, and on "reasoned liberty," with the motto "The Church to teach, the Bible to prove"; the Bible ever open and pressed on all, yet interpreted with the reverence of an undying Body; in close friendship and alliance with Churches in all lands; and as respectful and courteous as possible to all who love the Lord Jesus Christ, but who do not follow Him with us in our own way.

2. I would we had half a million at our disposal from the Thank-offering instead of £350,000. With £350,000 unappropriated we could definitely strengthen the main points round the world, and events have shown us that in almost every region the chief need is of the same character. Education; higher theological training for the sons of the land in prospect of Holy Orders; secondary schools for our boys and girls; the training of

catechists: a higher level of attainment for all who are to be our teachers in these days of growing knowledge, and for the sake of the Church of God. The same appeal in general, differing only in detail, comes to us from every quarter of the globe. The result is that we have really obtained an answer of some sort to the question, What is the chief corporate duty of the Anglican Communion acting as one body? In Canada and in the States deeper, fuller, longer training of those who are to be the future clergy; in South Africa secondary education for the Whites, primary education among the Africans. In Central and West Africa we have to occupy the ground without loss of time in the face of other aggressive faiths. In Australia and New Zealand it is as with Canada and the United States. In India it is the education of the Indian Christians to supply the body of Indian clergy and catechists, and in due time of their own bishops; also the education of the masses of the people, educated and simple, in the Christian faith. In Japan the appeal is for higher theological training to meet the demands of the educated Japanese. In China it is the cause of Christian education for the masses, coupled with special training for the Chinese clergy. All this is very remarkable. It was worth having the Congress and Conference if for this purpose alone. We have discovered, clearly and definitely, a world-wide need. If only we could give £50,000 at once to some seven regions and employ that sum to do one thing well for the benefit of the particular region, instead of making mincemeat of it, we should be able to point to very material advance indeed in the best of all causes in ten years. The pity of it is that we have only £220,000 in place of £350,000, or, still better, in place of half a million. One cannot help making the remark also, now that we know of one universal need, that we almost grudge the appropriated portions of the Thank-offering. My own careful calculations lead me to the conclusion that with £350,000 unappropriated money we could make an adequate subdivision of funds. But that sum is just what the whole fund amounts to, including both sections of it. It may be, of course, that unsolicited sums may yet come in to us to make our task simpler:

my dream is of £350,000 unappropriated and £150,000 appropriated. Under this head of Education as the one *desideratum* it is also becoming evident how necessary it will be to make the fullest possible use of the Student Volunteer Missionary Union. It is becoming one of our sheet anchors, since it is bringing to our ranks hundreds of University men, Churchmen, who are the very material we need. We cannot spread education in every region of the world without raising steadily the attainments of our clergy. And again, to take a still more definite step, since from every region there comes a cry for educated men to spread a fuller and deeper education, it seems to follow as a matter of necessity that our Missionary Colleges must plead for a more extended course for their men. Their own work is quite excellent, but they should insist that it is in no sense complete till all their students have become graduates of some University where residence and College life can have their well-known broadening and educative results. One result of the Congress should be that no one should be sent out as a missionary who has not a Degree, and has lived a College life, not only in a preparatory atmosphere for theological training, but in the larger life of an institution which brings him in touch with men of all tempers and opinions.

Mirfield methods approximate, in my opinion, to the policy of the future. I am not prepared to say that a hostel for our students at a University is the best method. There is very much to be said for the bolder system of bringing a man into the full tide of University life and to place him in the regular Colleges, provided that he is watched over and shepherded judiciously but really. We who are responsible for the funds for such students must prepare ourselves, I think, for heavier expenditure in the case of each student. It will be money very well laid out indeed. St. Augustine's, Warminster, Burgh, Dorchester, St. Aidan's—all our purely Missionary Colleges would rejoice to know that none of their men would in future lack that experience which a University career gives. I venture to throw out this suggestion as one of the most certain results of the Pan-Anglican Congress, and it is supported by the opinion of a large Lambeth Conference Committee.

I am, however, not competent at this moment to touch the analogous question, the question of Women missionaries and their training. But it is evident that the same ideals must be extended to them, so far as they are appropriate. We want the best educated women in the work of the Church as well as the best educated men. How exactly women are best educated for the highest work of the Church is a question I am not competent at this moment to answer.

3. Everyone is anxious to develop to the fullest degree the friendliness which has sprung up between the Churches of our Communion during this year. It is certainly a duty of the first importance. Some have advocated the creation of a new and special magazine which should be the medium of communication between the various Churches. After long consideration I do not personally advocate this. It might be possible if some wealthy person were prepared to make himself responsible for very heavy deficits, and to find himself in serious competition with missionary literature already in existence, the sale of which is being pushed with increasing ardour. Now it is evident to me that existing missionary literature, whether periodical or of a more solid nature, is enormously improving in character; its level is rising so much, its enterprise is growing so steadily, that I believe it would be wiser to confine ourselves to what we already have, and to see to it that all missionary magazines handle the greatest problems and are impregnated with the world-wide view of the Church and its Mission. The times are ripe for such developments on every hand.

But there is one definite step forward which, under this head, should certainly be taken. No one who has met Mr. Mott and has listened to his speeches can fail to see that his work of constant inspection of the world as God's Mission field has had more to do with the growth and success of the Student Volunteer Movement than almost anything else. Of course you must get the right man, and he does not grow upon the bushes. But once you have the man there is no force for friendliness between Churches, or for balance in judgment, and in the proportionate value of Mission work here and there, as

the possession of one who travels over wide areas and can speak with personal knowledge. You want the man who has two qualifications—who can grasp details and can also see the horizon. Visits like those of the Bishop of London and of the Bishop of St. Albans have enormous effects in the way of friendliness between Churches and mutual knowledge of each other. But more is needed than this; you want at least the survey of a whole continent. South Africa is not sufficient: you want the whole of Africa. But again, you want to balance Africa against Asia: you want to visit India and the Far East in the same year: you cannot get balance otherwise. Mr. Mott gets this balance because he is always travelling, and has been round the world with watchful eyes in twenty months. It will not do to visit the English-speaking countries and not touch the non-Christian regions. You want balance, I repeat. I cannot suggest the method of accomplishment of this object for the Anglican Communion; I can only state the ideal. We could, and we do, utilise Mr. Mott to the full. But many of us would like to have our own special Mr. Mott. Where is he to be found? Meanwhile I think that no money would be better spent by a Society, say, out of the Thank-offering fund appropriated to itself, than to put aside a certain sum for the purposes of visitation of a large region, one continent or two continents by the same person and the very best person. A sum of £500 would repay itself over and over again if spent thus, especially if the visit concluded with a book occupied with the largest problems of the regions visited and not clogged with too many details: questions of strategy should be dealt with, not so much of tactics. But one detail of such work I will refer to here. It is becoming a puzzle to me why the Anglican Communion has so long virtually neglected South America. It is a continent which is receiving annually thousands of the Anglo-Saxon race; its problems are yet going to be extremely important.

4. Turning to the British Isles, what have we learnt from the Congress? We have learnt to believe in Diocesan responsibility for the Foreign Mission work of the Church. If the question is asked now—Who is responsible in that diocese for the efforts of Churchmen for the evangelization

of the world? the answer is no longer, "The Societies"; no, the answer is, "The bishop of the diocese, the clergy and laity of the diocese." This is a very great gain. We in the British Isles cannot yet for many a day get away from the historical fact that actual Mission work in the field is largely done by Societies who have large establishments and organisations, and immense experience. Some day the Societies may become one Society. Meanwhile the Societies will have done their best work when by their means, as agents, every bishop, every clergyman, every lay man and woman has come to say, "I am responsible." Then since the diocese is the old unit of the Church, it remains as the unit that should be exerted to its fullest capacity for Foreign Mission work as for everything else, merging, of course, into the higher unities for more complete and world-wide action.

The year 1908 ought to be for ever memorable for the establishment of Diocesan responsibility for Mission work of every kind. It will also be remembered as the year when the "United Boards of Missions" became transformed into the "Central Board of Missions," a happy and fruitful consummation. I offer these reflections as a contribution to the question—What is to come after the Congress? I have confessed to bewilderment. It may be that what I have suggested is ill digested and inadequate.

H. H. MONTGOMERY
(*Bishop*).

A WORLD MISSIONARY CONFERENCE.

IN June 1910 there will be held in Edinburgh a Conference which is of vital interest and concern to all who have at heart the world-wide extension of the Kingdom of Christ. It may be questioned whether in the annals of Christianity there has ever been a gathering more apostolic in aim, more timely in conception, more comprehensive in *personnel*, more scientific and statesmanlike in plan, and more replete in beneficent possibilities, than this one promises to be. The Conference is not to be a great missionary demonstration for educational and inspirational purposes primarily, as were the Conferences held in London in 1888 and in New York in 1900. Unlike these, the Edinburgh Conference will translate into terms of the whole world the plan of the Indian Decennial Conference held in Madras in 1902, and of the China Centenary Conference held in Shanghai in 1907. It is to be a Conference for conference. Authorities and experts on various aspects of the missionary enterprise are to be associated for nearly two years in investigation, study, and consultation regarding important and pressing Mission problems, and the results of their work are then to constitute the basis of ten days of thorough discussion in Edinburgh by leaders of the missionary forces from all parts of the world. It may well be called a World Conference. Other Missionary Conferences have been comparatively sectional or partial: limited to a particular country, as at Shanghai; or to a particular communion, as in the case of the missionary section of the Pan-Anglican Congress; or to a particular class, as was the Student Volunteer Conference at Liverpool. The Edinburgh Conference will be cosmopolitan, and will be representative of the aggressive forces of Christianity to a degree which has not characterised any

other Christian assembly. While it is expected that all the regular missionary societies or boards throughout the world will be officially represented, the Conference will be free in the sense that no effort will be made to bind corporately or organically any society thus represented.

The most distinctive feature of the Conference is to be the work of eight commissions which are to investigate, study, consult, report, and recommend regarding matters of great importance and interest to the missionary propaganda. An international committee of nineteen missionary society leaders—eleven from Great Britain, five from North America, and three from the Continent—spent five days last July at Oxford chiefly for the purpose of constituting these commissions, and of preparing instructions to guide them in their work. Each commission is composed of twenty persons from Europe and North America, chosen with reference to their experience or ability to deal with the special questions assigned to them. The foremost missionary leaders and thinkers of the West have been related to these commissions, including men and women, laymen and clergymen. Each commission is to associate with itself those missionaries and native Christian leaders in different fields who are qualified to be of special help. Every effort is to be made to gather evidence from original and expert sources. The causes of inefficiency and failure, as well as of success, are to be studied and treated frankly and thoroughly. The missionary movement as a whole has undertaken for the first time critically to examine and test itself. A serious attempt is to be made to ascertain also the real secret of the progress made in different fields, to discover the strongest points in the missionary practice of different Christian bodies, and to derive from such experience lessons for wider application.

Each commission is to print its report, with its findings or recommendations, in time to have it placed in the hands of every delegate before the Edinburgh Conference opens. Their reports will then be taken as the basis for the discussions. The rule which has been adopted to govern the Conference with reference to resolutions is as follows:—

"Whereas the purpose of the Conference is research and consultation regarding missionary work and problems, no resolution

shall be placed before the Conference for vote unless it has first been submitted to, and approved by, two-thirds of the members of the executive committee, or such other committee as may be constituted for this purpose; and no resolution shall be allowed which involves questions of doctrine or Church polity with regard to which the Churches or Societies taking part in the Conference differ among themselves.

While the findings of the different commissions will have no binding force on any Christian communion or society or individual delegate, undoubtedly the laying down of broad principles of missionary policy by bodies thus constituted, and backed by such extensive preparation, will have great weight with missionary administrators and supporters everywhere. The value of the recommendations will depend upon the experience, the reality, and the truth behind them, not on the vote of any Conference as such, even though it be a Conference as remarkable in its *personnel* as the one to assemble in Scotland in 1910.

Rather than seek to cover the whole range of missionary principles, methods, and problems, it has been wisely decided to limit the work of the commissions to eight vital themes. There are special considerations emphasizing the timeliness of the subjects chosen and their world-wide interest. Even a brief statement of the scope of the work of the different commissions will suggest the significance of their work:—

1. A commission on carrying the Gospel to all the world: As a necessary basis for its work, this commission will make a scientific study of the extent and distribution of the missionary forces throughout the world, including among other things the number and classification of regular and special missionary societies and auxiliary agencies, the number of foreign missionaries and native Christian workers, the number and distribution of principal Mission stations and sub-stations, the number of organised native churches, of Christian communicants, and of adherents to Christianity, the contributions to the missionary enterprise both at home and in the Mission fields, the numbers being influenced in Sunday-schools and by other Christian agencies, and the extent of the circulation of the Scriptures and of other Christian literature. In this work the com-

mission will avail itself of the co-operation of the most experienced missionary statisticians. The commission will then prepare itself to report on the parts of the non-Christian world still unoccupied, also upon the under-occupied fields, including neglected classes, masses, or sections in so-called occupied fields. A study will be made of the question of the forces and means required to occupy effectively different fields. The most efficient methods of advance and occupation will be considered. The difficult problem of determining the balance between concentration and advance will not be overlooked. The difficulties in the way of carrying the Gospel to all the world will be faced, and practical conclusions will be drawn as to what should be done to make Christ known to all men in our day. That the work of this commission is both timely and urgent, is recognised when we reflect on the rising tide of national and racial spirit in all parts of Asia, the aggressive Moslem advance in Africa, the revival of Buddhism in parts of the East, and the unprecedented changes, opportunities, and Christian triumphs in all parts of the world.

2. A commission on the Native Church and its workers: A careful inquiry will be made by this commission as to the present situation and tendency in respect to self-support, self-government, and evangelistic effort, and as to the special hindrances to the development of the life of the Native Church. Full account will be taken of the unrest, dissatisfaction, and friction existing among native Christians in certain fields. Particular care will be taken to secure the free expression of opinion of native leaders as well as of missionaries. The movements toward national Churches and native missionary societies will be studied. The relation of the Home Church to the promotion of the independence of Native Churches, and to safeguarding them from such perils as eclecticism in thought, depreciating the value of Christian tradition, and becoming overburdened with Western organisation and machinery, will be considered in all its bearings. Particular attention will be given to the question of the relationship between missionaries and native workers. As a practical outcome to its work the commission will seek to suggest further

steps to be taken to devolve larger responsibilities on native workers. The growing spirit of independence in the Native Church and the all too frequent complaints about lack of real unity in different fields enforce the timeliness of the work of this commission. The fact that its report is to be discussed in a Conference in which native Christian leaders from all parts of the world will be present and participate, will tend to insure a balanced treatment of the questions involved.

3. A commission on education in relation to the Christianization of national life: This commission will confine itself to two great means—institutions of higher learning, and the use of literature, including the circulation of the Scriptures. The vast educational requirements of China, not to mention other fields both in the northern and southern hemispheres, are in themselves of sufficient importance and urgency to justify the assembling of a World Conference. Recent discussions as to the relative value of educational Missions and as to their efficiency show the desirability of a re-examination of the place, aims, and methods of this agency. It is reasonable to expect that a gathering up of the best experience of Christian schools and Colleges in the Levant and in the Orient, as well as in other parts of the world, will be a valuable contribution to all engaged in this form of Mission work, and will furnish invaluable suggestions to those interested in the planting of new educational institutions in the Mission field. There is likewise need of a comparative study of the experiences of the Bible and Christian literature societies, and of devising plans for a great enlargement of their operations. Possibly the greatest problem of Foreign Missions is that of discovering, enlisting, and training an adequate native agency, both clerical and lay. While a few Missions have made wonderful progress toward the solution of the problem, the missionary societies as a rule are seriously handicapped by the lack of a sufficient staff of native workers, both paid and voluntary. This commission will, therefore, give due prominence to investigation, and will report on the subject.

4. A commission on the missionary message in relation

to non-Christian religions: The apologetic experiences of missionaries in relation to the non-Christian religions have been so extensive, varied, and instructive that to gather them up and make their lessons available will be a service of inestimable worth. The value of this contribution will be greatly enhanced by the fact that the study is to be made by some of the ablest apologetic thinkers and writers on both sides of the Atlantic, who will also correspond with the most successful apologetic workers in the Mission field. The aim will be to ascertain the elements of Christianity which have most influenced non-Christians, to point out the essentials of the Gospel message, and in the light of experience and modern scholarship to call attention to the Christian apologetic to which special attention should be given to-day in dealing respectively with Hinduism, Buddhism, Islam, and the animistic religions, so as to avoid unnecessary opposition and objection and to commend most strongly the Christian truth.

5. A commission on the preparation of missionaries: On the human side the world's evangelization depends chiefly on the character and working efficiency of the missionary. Although this is generally admitted to be true, the fundamental matter of the preparation of the missionary has received comparatively little attention. It seems incredible that it has never been the subject of a comprehensive investigation and report by a thoroughly competent international commission. There is a growing feeling among missionary leaders and thinkers that the curriculum of studies of most theological Colleges and other training institutions should be radically changed in several particulars in order to meet the requirements of a foreign missionary career. It is believed also that wiser direction would be given to the preparatory studies carried on by missionaries during the first few years after they reach the Mission field if there could be made accessible the experience of those societies which have given most thoughtful attention to language study and to the study of the institutions, religions, customs, and etiquette of the peoples to whom missionaries are sent. The scope of the work of this commission, therefore, will embrace the preparation of

the missionary both at home and after he reaches the field. Its membership includes men and women who have had large experience in training missionaries and other Christian workers.

6. A commission on the Home base of Foreign Missions: The Church to-day stands in great need of the work of this commission. On the one hand, it stands before the greatest missionary opportunities which it has ever confronted. On the other hand, it is apparently powerless to enter the open doors, although it has in its possession latent resources more than adequate to supply its every need. The problem then is, How to engage the energies and resources of the whole Church in the missionary enterprise? The past decade has contributed more toward the solution of the problem than have any preceding three decades. The last ten years have witnessed the inauguration of the Young People's Missionary Movement, the Laymen's Missionary Movement, the Mission Study Movement on popular and also on scientific lines, the most efficient stage of the work of the Student Volunteer Movement, and the great multiplication of home department secretaries and machinery of the foreign missionary societies. This commission, made up of men and women who have been moving spirits in these recent developments, will make an original and comprehensive study of the questions involved in creating missionary intelligence, in promoting intercession for Missions, in enlisting personal service both for the work abroad and that of backing up the missionary enterprise at the Home base, in augmenting very largely the financial contributions to Missions, including the cultivation of Scriptural habits of giving, and in filling the Home ministry with the missionary passion.

7. A commission on the relation of Missions to Governments: This commission, composed largely of eminent Christian civilians, who because of their experience abroad and at Home are able to appreciate the delicate and difficult bearings of the subject, will study the relation which Christian Missions should sustain to Home, Foreign, and Colonial Governments. They will seek to define the limits of co-operation with Governments, and will emphasize the

conservation of the spiritual character of the missionary enterprise. Recent events in Africa, Madagascar, China, Korea, and the Turkish Empire, not to mention certain foreign offices on the Home field, emphasize the desirability of an adequate and wise treatment of this topic by a representative international commission.

8. A commission on co-operation and the promotion of unity: There is at the present time no missionary subject of wider interest than this. In almost every Mission field there have been within the past few years important developments and instructive experiences in the direction of co-ordination, federation, and union of the missionary forces. The subject has been one of the most absorbing themes of discussion in recent ecclesiastical gatherings on the Home field and in meetings of missionaries abroad. The time has come for leaders from all Christian communions of all countries to make a study of the question which shall be nothing less than worldwide in its scope. This particular commission would seem to be the providential agency to undertake the task. It will naturally make a survey of the various plans of co-operation now in operation and will study the movements toward unity. It will strive to estimate fairly the advantages of a closer union in this great work as well as the obstacles in the way of the realization of such union. Some think that a general acceptance of a comprehensive plan of co-operation would be more than the equivalent of doubling the present missionary forces. Be this as it may, it will be conceded that the possibilities of the work of this commission are indeed great.

While the greater part of the time of the Edinburgh Conference will be devoted to the discussion of the reports of the eight commissions, the evenings and certain other hours will be given to inspirational addresses by some of the ablest missionary speakers in the English language. Their addresses will present the great visions, the great opportunities, the great crises and cha..enges, the great resources and requirements of this generation of Christians. Here the object will be not so much that of impressing the

rank and file of Christians, as that of moving deeply the leaders of the missionary hosts. The mistake will not be made of assuming that even the leaders do not need at times to have their horizon widened, their hearts kindled, their faith strengthened. There will also be searching devotional addresses and times of waiting quietly on God, in order that the delegates may be prepared for a better understanding of God's plans and a larger responsiveness to His wishes. It needs to be constantly borne in mind that the real success of the missionary movement lies back of all methods, machinery, and administration in the realm of the motive life, the spirit, the faith, the ideals, and the convictions of those who prosecute the enterprise.

According to the rules regulating attendance upon the Conference, "Societies and Boards administering funds and sending out missionaries for the propagation of the Gospel among non-Christian peoples, and possessing an annual income of £2,000 and over, shall be entitled to representation." . . . . "Societies possessing an annual income of £2,000 and upwards shall be entitled to one representative, those having an annual income of £4,000 and over to two representatives, with an additional representative for every £4,000, or part of £4,000, of income above £8,000." The number of regular or official delegates will probably not exceed 1,200. It is expected that fully 250 missionary societies will be represented. Among the delegates from the different societies will be not only leaders, clerical and lay, from the Home field, but also prominent missionaries from all the Foreign fields. Moreover, a special effort will be made to insure the presence of leading native Christians. This alone will give the Edinburgh Conference unique distinction, and strikingly illustrates the development of the missionary movement of the Church.

Under the presidency of Lord Balfour of Burleigh, supported by such Vice-Presidents as Lord Reay, Sir Andrew Fraser, and Sir John Kennaway, the deliberations of the Conference will be wisely and impartially guided. The executive secretary of the Conference is Mr. J. H. Oldham. The aim and plan of the Conference have received the hearty approval of many eminent Churchmen

and of distinguished leaders of other Christian communions in Europe and America. As is well known, the missionaries and native Christian leaders have for some time been desirous that such a world missionary gathering be held in order to help to meet the great crisis which presses upon them in nearly every Mission field. In fact, no Christian leader so far consulted has withheld his earnest approval. Christian rulers and statesmen with whom the matter has been discussed have shown warm interest as well as clear appreciation of the significance of the gathering.

President Roosevelt, in writing to the American members of the International Committee which met at Oxford to help perfect the plans for the Conference, expressed himself thus :—

"GENTLEMEN,—I have received the announcement of the World Missionary Conference, composed of missionaries and missionary workers from all countries, which is to be held at Edinburgh, Scotland, in June 1910. This is the third of these Conferences, the first having met at Exeter Hall in London in 1888, and the second in New York in June 1900. It was my good fortune, as Governor of New York, to be present at the Conference in New York.

"It seems to me that this effort to bring together missionaries from all parts of the world and from every body of Christians represents a movement of deep importance and singular impressiveness. The purpose of the Conference is, first, to concentrate the attention of the entire Christian world upon the vast mass of human beings who have never yet heard the Gospel ; and, second, to permit free consultation on the best methods of obeying the command to preach the Gospel to all the world. Surely we have a right to expect that the capacity for forethought and co-operation, that is, the capacity to look ahead and to unite to accomplish objects seen from afar—one of those high powers peculiar to civilization—shall be exhibited to a peculiar degree among those who preach the common salvation which comes through the Word of the Lord. In past history it has ever been true that all enterprises, whether of Governments or of private individuals, whether of scholars or of men of action, have needed the awakening and controlling power of that high and self-sacrificing morality which accompanies the Christian religion ; and nowadays it is needed more than ever because of the marvellous ways in which both the good and bad in civilized nations are being carried to the utmost parts of the earth. The forces of evil are more mighty than ever

before; but so are the forces for good. It is an age of combination; and if we are to accomplish anything of value, we must all strive together for a common end. If your committee can lay the foundations broad enough and deep enough to induce representatives of all Christian bodies to take part in this great Conference at Edinburgh, far-reaching good cannot fail to result.

"With heartiest wishes for your success, believe me,

"Sincerely yours,

"THEODORE ROOSEVELT."

Mr. Bryce, the British Ambassador at Washington, in a letter to Mr. Silas McBee, Editor of the *Churchman*, and one of the American delegates to the meeting at Oxford, has shown his appreciation of the Conferences in these words:—

"MY DEAR MR. MCBEE,—Your account of the proposed World Missionary Conference has interested me greatly. There are some large general problems of missionary work which an interchange of views between thoughtful men bringing experience from different fields may help the Churches at Home and those who labour abroad to solve. The present time seems to be one when these problems have grown more urgent than ever before, in modern days at least, because the whole heathen and Mussulman world, except China and Japan, is now either ruled by or under the influence of nations professing Christianity.

"The ancient beliefs and customs of the non-Christian peoples are destined soon to pass away; and it becomes a matter of supreme importance to see that new and better moral and religious principles are given to them promptly to replace what is disappearing; and to endeavour to find methods for preventing the faults or vices of adventurers and others who are trying to exploit the uncivilized races from becoming a fatal hindrance to the spread of Christianity.

"With every good wish for the success of your Conference, believe me,

"Very truly yours,

"JAMES BRYCE."

Mr. Taft, also in a recent letter to Mr. McBee, manifests like sympathy with the purpose and character of the Edinburgh Conference:—

"MY DEAR MR. MCBEE,—I have your letter advising me of the forthcoming Conference at Edinburgh, which is to be held for the purpose of study and consultation by the leaders of the foreign

missionary forces of the world concerning the questions of missionary opportunity and policy. I think such a Conference will be of great value to the missionary work of the world. The missionary societies have great responsibilities with reference to the expansion of civilization in distant lands, as I came to realize much more fully than ever before in my contact with their work while in the Far East. No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. I beg to extend my good wishes to the Conference in its great work.

"Very sincerely yours,
"WILLIAM H. TAFT."

What may we reasonably expect the Edinburgh Conference to accomplish? This assembly, together with the two years' preparatory work by commissions, will place at the disposal of the Christian Church the results of the most comprehensive study of the main missionary problems which has ever been undertaken. It should be reiterated that never before have missionary principles, methods, opportunities, and obligations been the subject of investigation and report by able minds drawn from all Christian communions and from all Christian nations, and with the close co-operation of experts in the various Mission fields. No one will question the great value of their conclusions in pointing the way for missionary expansion and development during the next half-generation.

The Conference will restate in terms of the modern world the missionary motive and obligation. The preparatory investigation, the discussions and the interchange of opinion, will result in bringing the missionary appeal to the men of our day with more compelling force than ever. At a time when the critical spirit is calling in question the foundations of the missionary faith and the content of the missionary message, a fresh, clear, convincing deliverance from such a body as that which is to be convened in Edinburgh will greatly strengthen the hands of the missionary propaganda. The Conference itself will reveal as no event in modern times the essentially missionary character of Christianity, and that missionary consecration is the responsibility of every Christian. It is specially

desirable that advantage be taken of the remarkable interest awakened in all parts of the world by the missionary discussions of the recent Pan-Anglican Congress.

The Conference should effectively summon the Christian Church to meet the unprecedented crisis with which it is now confronted in the non-Christian world. Two or three years ago, when it was suggested that a World Conference of Missions be held in 1910, the secretaries of the societies in London thought that 1915 would be early enough for such a gathering. But since then events have marched so fast that all on both sides of the Atlantic are agreed that it should be held not later than 1910. Careful observers consider that the Church is confronting a rapidly climaxing world-crisis. Of this there are unmistakable signs on every continent. New and wonderful national and racial movements are gathering momentum in the near and extreme Orient as well as in Africa, and these developments profoundly concern missionary enterprise. In the history of modern Missions there has not been a time so opportune for a World Conference. There is reason for regret that it cannot be convened during the present year, for the urgency of the present situation is such as to admit of no delay. The aggressive Mohammedan propaganda forces on Christianity the startling question as to whether Africa is to be a Mohammedan or a Christian continent. The stupendous changes in China and neighbouring lands, involving nearly one-half of the people of the non-Christian world, constitute the greatest single opportunity which has ever confronted the Christian religion. The challenge presented by India is sufficient to call out the best energies of the mind and heart of Christendom. The supreme danger of the Christian Church at such a time is procrastination in taking advantage of an opportunity now open to reach the whole world—an opportunity which will not long linger.

The assembling in Edinburgh of the leaders of the missionary campaign, and the message which they will take back to the Church, should result in a great offering of lives and in a marked enlargement of financial gifts to Foreign Missions. It is inconceivable that in a Church which, notwithstanding its shortcomings, has always shown

itself responsive to reality, there should not be a far greater pouring out of life and substance when the solemn facts concerning a world's need and crisis, and concerning the meaning of Christ's death and resurrection, are sounded out afresh from the vantage ground of such a World Conference.

Among men of different communions who have pondered most deeply the facts about the present missionary opportunity and obligation, there is a deep-seated conviction that the time is at hand for leaders of the missionary movement in all parts of the world to come together and arrive at a concerted plan as to the wisest distribution and co-ordination of the missionary agents and agencies with reference to the actual occupation of the entire world-field. They see that at present this great matter, which owing to its magnitude, difficulty, and importance calls for masterly strategy and leadership, is being dealt with in a haphazard manner. They see that commercial, industrial, and political enterprises, even though they have infinitely smaller resources at their disposal, are putting the Church to shame in the comprehensiveness and unity of their planning and in the efficiency of their execution. But they believe that there are statesmanship and generalship in the Church sufficient to originate and carry out a plan adequate for the actual occupation of the world-field. They are hopeful that at Edinburgh the need and practicability of unity of action will become so evident that this power of statesmanlike leadership will manifest and assert itself.

It would be difficult to overstate the advantages which will result to the Church from the united study of missionary problems during the next two years by missionary leaders of different lands, races, and communions, and from their days of intimate fellowship at Edinburgh. Individualism and isolation are contrary to the spirit of the age, as well as of Christianity itself. Bishop Montgomery, in a recent number of the *Contemporary Review*, points out that there are signs of a passing of contempt for others of different colour and disposition, and expresses his belief that every gathering of men and women of all the continents helps this cause.

This suggests that possibly the largest significance of the Conference lies in its unifying power. The unifying spirit is moving powerfully now in all Christian communions. It has been the fortune of those in the Mission field, and in supporting Christian movements on the Home field, to lead the way in various steps and movements toward a closer union of Christians. It is evident to the observant traveller that among foreign missionary workers concord is more prevalent than discord, esteem than distrust, and respect for one another's sphere of work more general than infractions thereon. There is still, however, urgent need of a closer union of the Christian forces on the Mission field. On this point all should heed the words of the Encyclical Letter of the recent Lambeth Conference: "Waste of force in the Mission field calls aloud for unity." The Committee on Foreign Missions at the same Lambeth Conference expressed their opinion that "Conferences on methods of work have, as the Committee gratefully acknowledges, drawn together men and women of different Bodies who are striving to evangelize the world, and have shown how much they have in common and how much they can learn from each other." Much can be done by such a Conference to hasten the realisation of the hope of Christian union. The ministry of intercession, stimulated by the example of our Lord's intercession, and by the overwhelming sense of the need of union in spirit and effort which comes over one as one faces the problems of the non-Christian world, will do much in this direction. The close mingling of missionary leaders of different bodies, their growing mutual acquaintance, and the establishing of ties of friendship will also greatly promote the desired end. Out of it all will come a clearer conviction that we are essential to each other. Above all, the great service which such a Conference will render toward the realisation of unity—a service of priceless value—is that it will create an atmosphere, a temper, a disposition, an attitude of Christ-like responsibility for all mankind out of Christ, and of Christ-like will, that all men shall be given an opportunity to have a place in the Father's family. This will create a sense of the sinfulness of our divisions, and will open the eyes of many to the

necessity of unity of action. Thus the Conference will not only constitute the most striking illustration of Christian unity, but will prepare the way for larger and more practical co-operation and union among the missionary forces.

If results so extensive, so beneficent, and so valuable are to issue from the Edinburgh Conference, there must be an adequate cause. The Christian Church must pay what such results cost. What is the price? If the Conference is to be largely and truly successful, all missionary societies and boards must heartily co-operate. It is assumed that this will be the case. It would be hard to understand the attitude of mind and heart of a missionary leader in these days who could hold aloof from this Conference or regard it with indifference. We may safely predict that every missionary agency of standing will lend its unreserved co-operation.

Efforts should be made by those interested in the Conference to remove misconceptions and to answer criticisms concerning it wherever they may be encountered. Some may be found, for example, who question whether the benefits of the Conference will be sufficient to justify all that will be expended upon it in time and money. Doubtless there are in these days too many Conferences and conventions. In a measure, one can sympathise with the contention that but one more new Conference should be called, and that this should have for its object the taking of steps to prevent the inauguration of other Conferences. It is to be feared that in not a few cases the comment made by Mark Twain about a certain Mississippi River steamboat, to the effect that it used so much of its steam in blowing the whistle that it was unable to make much progress going up-stream, would apply with aptness to the practice of some Christian organisations in the matter of Conferences. But when the Edinburgh Conference is explained it will not be found to be open to any such criticism. As has been shown, it is not to be a mere talking enterprise. It is to be the culmination of the most scientific study to which any great religious movement has ever been subjected. This work is so organised that busy missionaries and society officials will

not be heavily burdened. As the attendance is to be so closely restricted, the number of workers and other representatives to be sent by any one society will be comparatively small. The tremendously important results to which attention has been called will abundantly justify a much greater expenditure than that required. It will be a great council of war, carefully constituted, diligently prepared for, and sure to be attended with consequences which will be of very real help to every society represented.

Thorough and painstaking work on the part of all the eight commissions and the various committees in charge of the arrangements will from the nature of the case be an indispensable part of the price which must be paid to make the Conference truly great in power and influence. So seriously have all whose help has been invited accepted responsibility, that there can be little ground for solicitude lest this factor be not supplied.

The utmost care will need to be exercised in choosing delegates. The Conference is to present such a unique and inspiring opportunity, that as the time when it is to be held approaches there will be great pressure brought to bear upon the different missionary societies to secure admission as delegates. A society should be satisfied with sending none less than its best possible representatives, including, in addition to a few distinguished and experienced missionaries and native Christian leaders, those men and women on the Home field who are able to contribute most to the success of the Conference, and who on their return will be in a position to do most to advance Foreign Missions.

A spirit of large expectancy concerning the Conference as a truly great event in the extension of Christianity should be cultivated throughout the Christian Church. This will do much to prepare people to receive favourably its findings and conclusions and to respond to its call for heroic and self-denying devotion to the missionary programme.

It is of greatest moment that the prayers of men and women who believe be enlisted on behalf of the Conference. There should be prayer for the commissions, that with

wisdom, thoroughness, and courage they may prosecute their studies and arrive at conclusions which will open the path for marked advances in missionary activity and efficiency. There should be prayer for those responsible for selecting delegates, that the men and women of God's appointment may be sent to Edinburgh. Those who will be bearing the burden of responsibility for all the Conference arrangements should be the subjects of constant remembrance before God. There should be faithful intercession for the Conference itself, that a spirit of penitence because of past sins, and of genuine humility, open-mindedness, and responsiveness because of present opportunities and obligation, may mightily possess all the delegates; that the spirit of God may markedly influence all addresses, discussions, and decisions; and that the Church, dominated by a fresh vision of an unevangelized world and of that triumphant multitude whom no man can number, and who have been redeemed by Christ from among all nations, may consecrate itself, as never before, to the sublime task of making Christ known and loved and obeyed by all men.

JOHN R. MOTT.

THE LAYMEN'S MISSIONARY MOVEMENT IN CANADA.

MANY leading men of our communion in Canada have been profoundly impressed with the significance of this movement and with its wonderful potentiality, which the Church has already begun to make use of with striking results.

It is in a very real sense a movement, an inspiration, and not an organisation or even the suggestion of a new organisation. It neither collects nor disburses any funds for missionary purposes; its own central executive expenses are met by the voluntary contributions of a very few interested laymen.

The movement, started in New York in the fall of 1905, aimed at vitalising and inspiring the missionary operations of all the large religious bodies outside the Church of Rome, with the definite and specific object of making possible the Evangelization—the preaching of the Gospel—to all the heathen in the world within a single generation of twenty-five years.

It has been shown by expert opinion that this requires, so far as Protestant Christianity is concerned (I use the expression for brevity only), a multiplying of missionaries and of funds between three and four fold. This looks at first sight somewhat appalling, but it is nothing short of marvellous how the idea of the practicability of the actual fulfilment of our Lord's command to *preach* the Gospel to *every creature* can and does inspire not only interest in Missions in totally new quarters but a wonderful increase in contributions.

A few details of how the movement has affected one city may be of interest. Toronto (population 300,000) is the Church, as it is also the educational, centre of the Province of Ontario. Just before Christmas 1907 we had a "week of education" in connection with the Laymen's

Missionary Movement and Missions generally. Men prominent in the various Churches and in business were interested and were addressed by representative leaders in the movement from New York and Canada. No money was spared in a thorough campaign, and the whole city was interested. The Archbishop of Toronto gave his warm support and presided at the great final mass meeting. Immediately following this *general* stir-up, the various bodies organised separately, each aiming at annual missionary contributions from three to four times as large as the average of recent years.

In our own Church a representative meeting of about two hundred laymen from all the forty congregations decided to aim at £30,000 for 1908, as against about £8,000, the total missionary giving for 1907.

With the approval of our Archbishop, practically every congregation had the matter laid before it by a *layman* at a Sunday service, and a meeting of the men of the congregation was then arranged for the ensuing week, where details were discussed and the share of the particular congregation in many instances decided upon, canvassing committees were then appointed, upon which the leading laymen of the congregation were induced to serve; and the canvass of the members of the congregation, especially the men, undertaken either in house or office, according to circumstances. The response, of course, varied. The canvassers found out many of the discouragements of the clergymen's dealings with the practical heathen in our own cities "who care for none of these things"; but, on the other hand, most encouraging results in the aggregate were obtained. Our two leading congregations, whose missionary contributions had been considered to be at top-notch and to be more or less an example to Canada, have both doubled their £1,300 givings, and will probably each reach £3,000 this year. In the smaller churches the advance has been even more noteworthy, several instances of £120 in the past being changed to an objective of £500, a record of £40 turned into an actual £270. This has, of course, only been accomplished by much hard work and by greatly increasing the number of contributors in every parish.

This partial result has been accomplished, and the end desired will ultimately be achieved, by an entirely new scale of giving on the part of men of reasonably good incomes. In place of doling out a begrudged and small subscription to a cause which they consider as well-nigh hopeless, they have been led to invest, in this the Church's great enterprise, which for the first time has been shown to them to have definite hope of accomplishment, a sum reasonably commensurate with the claims of Missions in relation to all other Christian causes. Thus we have had in Toronto one subscription of £400 and three or four of £200, each given with a full appreciation of the fact that a similar appeal will be made in each succeeding year, whilst in the Methodist body one family have raised their contribution from £200 to £1,400.

From Toronto we have been trying to energise the towns within a radius of one hundred miles or more. One example may prove of interest. Two laymen went by invitation to a large town parish with Episcopal approval to address a week-night meeting of laymen, and to give addresses to the congregation at both the Sunday services. The chair at the initial meeting was taken by an elderly and prominent townsman holding a judicial office, but, oddly enough, a man who professed never to have really believed in Missions or to have contributed to them. After the addresses he stated his opinion that Foreign Missions were relatively useless, and urged some familiar arguments as to the first need of Home evangelization, the greater value of white men than black or yellow, &c. He was then about to close the meeting, but one of the appointed speakers jumped into the breach, and in a most telling three or four minutes' address discussed what our forebears in the British Isles would have been like if that sort of argument had prevailed in the Early Christian Church. On the following day (Sunday) the chairman not only came to hear both addresses, when his arguments were again publicly met, but afterwards acknowledged to the speakers his entire conversion to the cause of Missions, and the following night presided at a meeting which resolved on increasing the missionary contributions of that parish from £100 to £300, and himself led off with a £10 subscription. Similar results may be expected wherever

the matter is presented in a fair light, with the enthusiasm of an evident conviction; and the result will be not chiefly the raising of more money, but, what is of far more vital importance, the winning of *men* to take a live personal interest in this the Church's Mission, and to really *do* something for the extension of the Kingdom.

I write this most imperfect sketch under the difficulty of travelling about through Old England, with all its wealth of visible evidences of the continuity of our Church with the historic past, but still under the spell of the Pan-Anglican Congress. Surely the message of that Congress of the responsibility of the laity as an integral part of the Church of God, can find at least one practical means of expression in a determination to throw into the fulfilment of our Lord's final command a great deal more business common sense, a great deal more enthusiasm, a great deal more money, a great many more lives, and an immense deal more of personality and work.

When once this is an accomplished fact we will have gone a long way towards showing to our separated Christian brethren more of what our Church really stands for; her real longing for the conversion of the souls of men both at Home and abroad. Brotherly co-operation with them along such lines as the Laymen's Missionary Movement, and in all movements looking to the betterment of social and civic surroundings, cannot but tend to raise immensely the influence of our own Church. Our historic position is so impregnable that we have everything to gain and nothing to lose by friendly co-operation, and Christians of every belief owe it as a duty to their common Lord that they should at least be able to recognise and count upon those who, in the great fight against the powers of evil, are "on the side of the Lord." Our separated Christian brethren, thus getting to know more and more of the strength and power of the Church, as shown forth in its representatives with whom they are brought into closer contact, will more and more desire that union or re-union which must be Christ's will, but which can so little appeal to many of them whilst distorted ideas of what the Church of England really is remain all too prevalent and in many instances all too excusable.

N. Ferrar Davidson.

PREPARATION FOR THE REUNION OF CHRISTENDOM.

"You will not succeed in making friends with us by giving way when you are in the right." (*Words of Khung, a descendant of Confucius.*)

THE Committee of the Lambeth Conference appointed to consider the question of reunion and intercommunion acknowledges with great thankfulness the signs of a growth of the desire for a better condition of things than that which exists at present, and very wisely goes on to make provision for certain practical steps which may possibly be taken to promote greater unity among Christians; but with the object-lessons before us which are furnished, on the one hand, by the results of the Council of Florence and, on the other, by the schism of the so-called Wee-Free Church we must not fail to notice and, if possible, avoid certain pitfalls.

It was a glorious day when the solemn *Te Deum* was sung in the presence of the assembled Bishops as an act of thanksgiving for the reunion of East and West after centuries of separation; but hardly had the last note of the music died away when men began to ask whether something really important had not been sacrificed; and before many months had passed the schism was as bad as before, with the additional evil that the Easterns felt that they had been outwitted, and a legacy of hatred, more intense than that of former times, was left for succeeding generations.

Many thought that all was well when Cardinal Pole, in the reign of Mary, stood in his gorgeous robes before the altar of S. Stephen at Westminster after having pronounced the solemn sentence of reconciliation which proclaimed before angels and men the end of that estrangement

which, since 1532, had separated the Church of England from the charity of the other Churches of the West; but what was the result?

Similarly the great act which symbolised the reconciliation of two of the separated Presbyterian bodies was welcomed by many who belonged to neither of the Churches concerned as being a magnificent step towards the realisation of the external unity for which we are all praying; but hardly had the doors of the Synod hall been closed when rumblings were heard, and soon the storm burst, which has hardly yet died away. It is not commonly known in England that the effects of the Wee-Free schism are felt even in the Mission field. In South Africa the property of the old Free Church has been secured to the United Free Church; but some of the native Christians have been asking why they are to take part in a step about which they were never consulted; and some congregations, with their ministers, have separated from the United Free Church, and are asking to be recognised as still belonging to the old Free Church.

With these facts of history before us we cannot but learn the lesson that those in authority must move slowly. What are ten years, or fifty years, or a century, in the life-history of the Church? Unity must precede union; the hearts of the people must be brought to beat in unison first; then it will be time for those in authority to step in and cement the union. If authority act prematurely, disaster is sure to follow. Those in authority may discuss plans and consider what is allowable; but having done so much, they must wait.

At the present time there is very little evidence of any real desire for reunion among the rank and file of the various Churches. Many of us are intensely enthusiastic on the matter—and probably it would be correct to say that the larger number of clergy desire it—still some clergy are but lukewarm, and probably the majority of the laity are more than content that things should go on as they are. The little experiment of corporate reunion which has been tried in South Africa in connection with the Ethiopians very nearly came to grief because of the unwillingness of the Church laity to welcome their

Ethiopian brethren as brothers. Have we any reason to think that a similar experiment in England would find the laity here better prepared than their African brethren? If one may judge by the language used about dissenters in Church circles it seems hardly likely.

Among the Free Churches there are some ministers, and a few others, who would welcome reunion with us, especially in the Mission field; but in England one looks in vain for signs of growing love.

Shall we then fold our hands and do nothing because the time has not yet come? God forbid. We must make preparation lest, when the time does come, we, as a community, be found unready. This work of preparation is to be done by us as individuals; for the Church, being made up of individuals, each with his own life and character, and the tone of a society not being something which exists apart from the character of the individuals who compose the society, each of us, by improving his own character in any direction, is doing something, however small, to improve the tone of the Church of England; and if any of us is in a position to help others to do the same, he may do a great deal to make the whole communion more Christ-like, and therefore more attractive to those outside.

All discussions on the subject of reunion among Churchmen are based upon an assumption which, from the Churchman's point of view, is very natural—namely, that the Church of England appeals to outsiders as being a body worth joining. The attitude of members of the Church of Rome towards us ought to open our eyes, but apparently it has not done so. It must not be forgotten that most of those who formed the separated Churches in this country left the Church of England for reasons which seemed to them sufficient to justify a step which involved much suffering. There is hardly a single case recorded where a dramatist might not truthfully put into the mouth of one of the first leaders of the schism the pathetic words of Newman, in which he applies to his spiritual mother the words of Hosea ix. 14, about "a miscarrying womb and dry breasts." Can we truthfully say that the tone of the Church of England is so far improved that we

can ask the followers of these men to forget and forgive? What about pride, coldness, stiffness, cynicism, exaggerated intellectualism, erastianism, sloth, love of power, despondency, and worldliness?

It will not do to say that others are as bad as we are; we have to make ourselves such that others cannot leave us out of account when considering reunion. Here is work enough to occupy us for many years. It will not suffice to criticise or scold one another, or even to denounce these forms of evil, deserving of denunciation though they be. There is a story current in the parish of S. Peter's, London Docks, about Father Mackonochie who was vicar there for a short time. It is said that he was never heard in any of his sermons to denounce any sin; he always praised the contrary virtue, and called upon his people to join with him in showing it forth in their lives. We may well follow his example in regard to any matter which we see to be amiss in the general tone of the Church of England, realising that by so doing we are helping to make our Mother more worthy of the position which we hope that she will occupy in a reunited Christendom.

There must be mutual recognition before reunion; what are we to recognise in others? Do our principles prevent our taking them at their own valuation? Probably not. They claim certain things which by our principles we are bound to allow that they have because they are Christians. They claim certain powers of teaching, preaching, expounding, &c.; they claim a freedom which we may well desire for ourselves; but no body of Christians which has no episcopate claims for its ministers the power of the priesthood as we understand it.

What have they to offer towards the perfection of a reunited Christendom? There is no need to call attention to their missionary zeal, their enthusiasm, the quiet holiness of many among them, their preaching power, and their successful organisation: these things are obvious to all who are willing to see. We recognise that reunited Christendom will be the richer when they have brought this their glory and honour into it.

What have we of the Church of England to offer? It

is difficult for us to speak of these things without seeming to be proud and boastful; it would be better that others should say what they look to us to give. Still with all humility we venture to claim that we may have, and ought to have, within our own communion all that any other body of Christians has, and more besides.

The weak point in the Church of England for many years has been the intense desire on the part of some to bring about uniformity by preventing minorities from enjoying what does not appeal to the majority, and so forcing all into the same mould. The attempt to enforce uniformity by authority is no new thing; but is such uniformity in accordance with the mind of God?

Let us look at God's handiwork in nature: a certain uniformity there certainly is; all plants of one species follow certain definite laws of growth; there is no such thing as a bramble which bears grapes, or a tree which is half an oak and half an elm; but are any two stones or any two trees exactly alike? or can you find even on the same tree two leaves which are exactly similar in form and colour?

I was taking a walk through a garden: it was beautifully laid out with paths and lawns and flower-beds; the grass was all carefully mown; the plants in the beds had been selected each for its proper place; the bushes were properly cut back and pruned; not a weed marred the gravel, not a branch or even a dead leaf was out of place. It was a magnificent spectacle, the garden of man. I passed out of that garden, across a dusty road, and came to another garden situated in a mountain glen. Stones were strewn about; a little stream trickled along, sometimes reflecting the blue of the sky, sometimes hiding itself beneath the moss, or among the roots of the rushes and marigolds. On the slopes among the rocks were ferns and grass and daisies, and the whole was surrounded by a tangled mass of brambles and wild roses and a belt of shaggy forest trees. It was surpassing fair, for it was the garden of God.

There have been those who sought to improve these gardens of God by introducing order into chaos. They would prune the trees, remove the weeds, cause the water

to flow in a regular channel, introduce pipes and bridges, and build the stones into walls.

But enough of parables! Was it Bacon, or some other author of about that time, who tried in vain to teach his contemporaries that "uniformity is not desirable if possible, and is not possible if desirable"?

In the Church of England we have the open Bible. Alas! It is still a sealed book to many because they cannot or will not read it for themselves, and will not come to hear it read. Our scheme of Bible reading is magnificent, and no other body of Christians has anything approaching to it—the Psalms of David read through every month, nearly the whole of the Old Testament once every year, and the New Testament twice. There are perhaps some flaws in detail, but these are but trifling blemishes in a grand conception.

Our ideal scheme is splendid; and the ideal churchman who is brought up under that scheme is fed on the Word of God as no member of any other religious body will ordinarily be.

Our ideal scheme is splendid, but our practical use of it! May God forgive us. Here is a very practicable reform which will tend to make the Church of England seem to others worth joining; let each of us, laymen as well as clerics, make the assimilation of the daily Psalms and Lessons part of our life's work, and so hasten the reunion of Christendom.

In the Church of England we have the sacramental system, secured to us beyond a shadow of doubt because it rests upon the grace bestowed through the apostolic ministry. There it is in the treasure house of the Church, though too often left laid up in a napkin.

It ought not to be necessary in a country like England, with churches and clergy every few miles, to resort to a method which is obviously intended by God for times of persecution, or for countries where the authorised dispensers of the means of grace are few—the method of spiritual appropriation of the grace which is normally given in sacraments, apart from the use of the sacraments themselves; but, alas! it often is so. Can we expect outsiders to be enthusiastic about reunion with us until

this is mended? Difficulties are put in the way of those who could make use of the more easy and divinely appointed way of receiving grace, but cannot or will not resort to the more difficult; and the result is only too painfully obvious in the unsacramental lives lead by many amongst us.

This is one of the greatest obstacles to reunion, for outsiders naturally say that an unspiritual Church is not worth considering.

Here then is another practical matter: let the clergy do their duty day by day, remembering that a man who has gifts which he does not use is wasting opportunities; and let the laity, if the clergy will not help them, make acts of spiritual communion as often as they are capable of profiting by them. Similarly let those who are cut off from absolution, confirmation, holy unction, or any other means of grace make spiritual acts which will obtain for them the benefits which God ordinarily gives through those channels; and so by degrees the whole body of the Church of England will become permeated through and through with spiritual force, and those who look at us from outside will say, "We will come with you, for God is with you" (Zech. viii. 23).

At one of the meetings of the Pan-Anglican Congress attention was called to the fact that those outside the Church who value episcopacy value it chiefly as a means of government, whereas those within the Church value it chiefly as a means of grace. It is an open secret that the real reason why the Orientals and some Old Catholics hesitate to acknowledge us is because they are doubtful whether we of the Church of England recognise that episcopacy is the foundation, and as such an integral part of the sacramental system, or whether we look upon it merely as a form of government. Those who have sat at the feet of Bishop Lightfoot and others of the historical school are convinced that it is not only a form of government, but the form of government intended by God for the Church Militant. Care must be taken, however, that we do not exaggerate this aspect of the truth at the expense of the other, and so, for the sake of reunion with those on one side, run the risk of losing that without which reunion

on the other will be for ever impossible. "Hold fast that thou hast, that no man take thy crown." The crown, the glory of the Church of England among the various bodies of Christians now on earth, is this, that we can, if only we are faithful to our trust, give to the Lord's people all the good things which they have in their own Churches, and something more besides.

EMUND LEBOMBO.

THE ORGANISATION OF THE NATIVE SECTION OF THE CHURCH OF THE PROVINCE OF SOUTH AFRICA.

THE great problem of South Africa, both politically and ecclesiastically, is the native question. It has largely shaped the history of the country in the past; it forms unquestionably the heaviest of the many heavy responsibilities of the present; and if neglected or wrongly handled it may prove to be the danger of the future. And the particular form that this many-sided problem takes at the present moment in the Church of the Province is that of the fuller organisation of its native section. Before we proceed to consider what has been already done, and what it is proposed to do, it will be well, at the risk of traversing ground which is already familiar, to define in some detail the sphere and the nature of the problem.

The term "Native" is ordinarily applied in South Africa to all those who are of the Bântu stock. It does not include the Coloured people (also not unfrequently styled Cape boys) or the Griquas, *i.e.* the Dutch-speaking half-caste races. In eight out of the ten South African dioceses (the two exceptions being Capetown and St. Helena) there is a large, and generally a very largely preponderating, native population. In the diocese of Capetown, on the other hand, missionary work, in its restricted sense, lies almost entirely among the coloured people, the natives numbering only a few thousands: in St. Helena, which has of course its own peculiar difficulties, there are probably no Bântu (or at the most very few) to be found.

These natives are in various stages of civilisation and Christianity. There are among them admirable Christians, and persons ready to move in any society. But the greater number of the people are still heathen, and living in a condition which can only be described as very rudimentary. We have, then, to remember that we are not here dealing with anything in the slightest degree resembling the ancient and highly developed civilisation of such countries as India, China, and Japan. In art, literature, and worship, the historic nations of Asia are on an utterly different plane from the South African natives. The rapid development of the Nippon Sei Kokwai, made possible not only by the actual qualities of the Japanese, but also by the history of the nation, could hardly be looked for in South Africa. With us, the story of a race is only beginning: and it is surely not for nothing that the conditions of life in South Africa are for ever enforcing upon us the lesson, so hard to learn, of patience.

Once more, the situation which is found in the dioceses of the U.M.C.A. is, I take it, widely different from that which we who live south of the Zambesi have to face. There, I imagine, in far the greater number of cases the native is working his way to his future (whatever that may be) in native surroundings, among his brother natives. In South Africa, the native and the white man are continually jostling each other; the one is always acting upon the other; the one depends upon the other; the one modifies the other: in the native reserves, white men are living; on the European's farm, natives are living; and the nationality of the Bântu has to develop itself, *as so conditioned*: conditioned by the presence and juxtaposition of the white man, who has come to stay, for the province is European as well as African, *i.e.* it belongs politically to European Powers, and the climate is, generally speaking, such as the European can thrive in.

Our statement is not yet complete. We have been speaking of the Bântu as a race. But it must never be forgotten how wide the signification of the term really is: that it includes peoples differing far more widely from one another than Spaniards differ from Portuguese, Swedes

from Norwegians, Germans from Austrians: that it contains distinct groups of languages; that, *e.g.* the Mosuto does not speak or understand Sixosa, and that the Ovaherero and Ovambo (both belonging to the Bântu family), who live within reach of each other in German South-West Africa, are mutually unintelligible. The Bântu do not form so much a nationality as a congeries of nations.

And now we come to our problem. First of all, how is full scope to be given to the nationality of the Bântu, thus conditioned and thus understood? How is it to be developed, and to bring forth all the fruit that God would have it bear? We have learnt to recognise that the nations have each their contribution to bring to complete the building of the Church of Christ: that each has its own store of qualities, without which God's temple will remain imperfect: that all the beauty of the Lord cannot be fully known until each race has reflected back the peculiar glory which He shed upon it from Himself. But still that is only a part. While we recognise to the full all the truth of that, must we not also admit that there is now a real risk, at times, of the pendulum swinging too far in that direction; a genuine danger—natural, perhaps, to an Englishman—lest we should press Nationality to the detriment of Catholicity and Unity? Might it not be well for us at times to meditate, with this thought in our minds, on the words, "This ought ye to have done, and not to leave the other undone," lest we forget in practice, what we know so well in theory, that Una and Catholica are of the notes of the Ecclesia?

We have had, it may be, the vision of the one Holy City of God, into which the kings of the earth do bring their glory and honour; and even while we are doubting within ourselves what all that we have seen may mean, as we step down from the mount of contemplation we are confronted with a *συζήτησις*; and its name is Race- or Colour-prejudice. How are we to harmonise what God has shown us in that purer atmosphere with the wrangle that goes on below? How are we, in practice, to be true to all the splendour of that vision? How can we learn not to compromise, but to adjust? How, where the skein of

life is so tangled and twisted, can we develop nationality without losing that which is yet more precious, Catholicity and Unity? This is pre-eminently where we need the guidance of that Holy Spirit Who maketh men to be one mind in an house, and the prayers of the faithful, that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same.

And here it may be allowable to add a brief note upon this Colour-prejudice, which complicates so largely the native question. That it is real must be admitted; that it is in itself unchristian, unfair, often unwarrantable from the point of view of facts, and fraught with danger, must also be at once conceded; that it must be intensely galling to the native is self-evident, who finds that very often the lowest white man, solely because he is white, is considered superior to the most refined native chief or gentleman. On the other hand, it must be candidly owned that there are faults on both sides; that a very partial education does at times show itself off in an undue self-assertion, which does untold harm, and further it may be thankfully recorded that the prejudice is by no means universal.

We pass on now to examine what has so far been done, and what is being at present considered, in the way of organisation of the native section of the Church of the Province.

In the Provincial Synod of 1904 a Commission was appointed by the Archbishop to collect evidence as to the condition and need of native Christians, and to report to him before the next meeting of the Provincial Missionary Conference. An exhaustive list of questions was drawn up by this Commission, and forwarded to different missionaries in the Province, who, to the number of sixty-two, sent in replies. These were tabulated and laid, by the request of the Archbishop, before the Provincial Missionary Conference (a non-legislative body) in October 1906, when the whole subject was considered.

In the Report of that Conference we find a section under the heading "Language and Church Services." Although this particular matter can hardly claim in strictness a place in a paper which deals with organisation, yet

there is so much misunderstanding about it that it may well be treated briefly here.

Almost all the missionaries who answered the questions on this subject said "that it is neither possible nor desirable to work mixed congregations together." "Almost all are unanimous in making language the line of cleavage." "All but one say that they must worship in separate buildings."

That language, and not colour or nationality, is the dividing-line was very clearly brought out in the diocese of Capetown during the Mission of 1904, when the coloured congregation of S. Paul's, Capetown, which speaks and understands English, was included in the work of the missioners from England; while the bulk of our coloured congregations, who speak and understand little but Dutch, had their own Mission the following year, conducted by Dutch-speaking clergy.

Very few, if any, of our native congregations would understand English. Of those individuals who do understand it, far the larger number would be puzzled by much of the language that would be used in a sermon to an average colonial congregation.

If services are to be, as a rule, distinct, it is most desirable that the buildings should be distinct also. Otherwise some of the services must be held at most uncongenial hours, to get them all in (mattins at 1 P.M. has not been unknown!), and the atmosphere of the building by the end of a hot summer's day will have become almost intolerable. Add to this that the native will take far more interest, naturally, in the building and the services which he feels to be more peculiarly his own.

The reasons, then, for our action are purely practical, and not based on prejudice. There is nothing uncatholic in our use, for all churches are open to all people. In the diocese of Capetown, actual attendance at Church depends not only on language, but also on proximity; and as a result there are few English services at which no coloured people are to be found, while in many of our Mission chapels there is a sprinkling of English people. No doubt, where circumstances demand it, the same would be the case throughout the Province.

To return to our more immediate subject. Among the many questions sent out by the Commission, a large number dealt, as was to be expected, with the matter of Church organisation. Some of the answers, as summarised in the Report of the Conference, must be given here. "Twenty-six are of opinion that there is need of assistant Bishops for the native work. But four from St. John's Diocese think that there is no need for a second Bishop there; two from Zululand think that there is not sufficient white work for a second Bishop. Two from Basutoland ask for a separate Diocesan Bishop for Basutoland. One from Lebombo Diocese says that there is no need there for a second Bishop. Only one thinks that the assistant Bishop should be black yet." The "question about the existence of any sort of Church Council in Missions is answered by twenty-one out of twenty-nine in the affirmative, though many of such councils are informal: three admit women, eight have no such council." "The Diocese of Grahamstown appears as having representatives to the synod elected by the native laymen; seven replies from other dioceses say that the laity take no part in the government of the Church. On the other hand, there are replies from the Dioceses of Bloemfontein, Pretoria and Zululand saying that the laity elect to the native Conference, and replies from St. John's showing that they elect both to the synod and to the native Conference." In reply to a request for "suggestions for the better organisation and development of the native Church," "No. 9 asks for separate native Missions, No. 15 thinks that in each parish there should be one man to give his whole time to native work, No. 16 asks for superintendents of native Missions, No. 20 for separate native work, No. 21 that the Diocese be divided up under assistant Bishops; No. 47 feels that the great need is that the European House of Synod should deal with the distinctively European questions, and the native House with native questions, business touching the interest of both houses to be settled by the Europeans, but the native House to discuss it first; No. 15A feels that the great need is missionary archdeacons or inspectors to visit the Missions regularly."

The Conference appointed a committee "to consider the

expediency of a distinct organisation of the native section of the Church," and this committee reported as follows:

"Your Committee suggest the following Resolution:

That this Conference notes with thankfulness the gradual growth and development of the native Section of the Church in this Province, and welcomes with gladness their growing desire to bear responsibility, and to claim their privileges as responsible members of the Catholic Church. It considers that every encouragement should be given them to develop on sound catholic lines, and it is of opinion that the time has come for them to take a fuller share in the legislative assemblies of the Church and in the discussion of those questions which especially concern them.

It recommends therefore:

1. That in every diocesan synod there should be an adequate representation of all the members of the Church, both lay and clerical; but that in those dioceses where it is thought desirable, questions which arise affecting either the European or the native section of the community only should, by vote of synod, be referred to the members of the synod representing that section of the community for their consideration, and that their report be submitted to the synod for confirmation.

The alternative to this appears to be that the synod should delegate to the native missionary Conference power to discuss and to resolve upon such questions as may be remitted to them, the decision of the Conference to be final, subject to the confirmation of the Bishop of the diocese.

But your Committee recommend the former alternative, as making provision for the settlement of other than native questions, and as better preserving the synodical action of the Church.

By the words "adequate representation" your Committee do not mean representation on the numerical basis of communicants only.

2. That the system of diocesan missionary Conferences for discussion of native Church questions should be strengthened by the adoption of a uniform basis of lay representation throughout the Province, and that such representation should be based upon the number of communicants. It is desirable that *all questions of administration* relating to native questions should be brought before these Conferences.

3. That a Church Council should be formed in every Mission district, representative of all the congregations in that district, meeting regularly at stated intervals; the functions of such Councils to be the consideration of all measures for the better organisation and development of the Church's work in that

district; the consideration of financial questions, the consideration of cases of public discipline, and other matters of public interest.

4. On the subject of the *Episcopal oversight of the Mission work of the Church*, your Committee is of opinion that the present needs of the Church of the Province in the matter of providing additional Episcopal ministrations for the Mission work of the various dioceses can be met in one of two ways: (*a*) by abandoning the territorial principle of diocesan organisation, (*b*) by following the English precedent of Assistant Bishops.

The first plan is that found working in Jerusalem and in the Uniat Churches of the Roman obedience, the Christians following a given rite having their own independent Bishop.

The second plan is that followed in one of the dioceses in West Africa, and also in the diocese of Capetown, where the special needs of the diocese are met by the appointment of a coadjutor Bishop, without the right of succession.

Your Committee have considered the further alternative of the subdivision of the existing dioceses. Apart, however, from the practicability of such an adequate subdivision as to enable one Bishop thoroughly to minister to all the Churchpeople in his diocese, your Committee are agreed that there are some considerations which bear upon the full development of native Church life, which suggest that the appointment of coadjutor Bishops with special reference to the care of the Mission work of the Church will better meet the present need, and open the way in due time to the full development of the native Ministry.

Your Committee recommends therefore the consecration or appointment of coadjutor Bishops where necessary, with special reference to the care of the Mission work of the Church, but without the right of succession.

Your Committee desires further to express the conviction that none who are set apart for the Mission work of the Church, whether as bishops or priests, should be necessarily confined to that work or should be under any disability as compared with those who minister in other parts of the Church's work."

Three members of the Committee add:

"While agreeing with the principle enunciated in the first paragraph of the first recommendation, with regard to the adequate representation of both native and European Church members in diocesan synods, we think that at the present time the needs of the Church will be best met by the recommendation contained in the second paragraph, that recommendation being amended by the substitution of the words *subject to confirmation by the Bishop in Chapter* for the words *subject to confirmation by the Bishop of the Diocese*."

After a lengthy discussion, the following motion, moved by the Bishop of Lebombo, and seconded by the Bishop of Zululand, was carried: "That this Conference receives the Report without expressing any definite opinion on it, and recommends it to the consideration of all synods and Conferences which may meet before the next session of the Provincial Synod, in order that the matter may be thoroughly discussed. And that a copy of the Report of the Committee be sent to each Bishop of the Province."

The two most important features of this Report, which is now brought before the whole Church of the Province, are to be found, obviously, in those sections which deal with representation in the diocesan synod, and assistant Bishops for native work.

While the present writer is most strongly in favour of the development of those Missionary Conferences and Church Councils which already exist, he earnestly hopes that the former will be, as they have been hitherto, handmaids to, and not substitutes for, the diocesan synod; that is to say, that he agrees entirely with the first Clause of Section 1 of the Report. He believes that exclusion of natives from synod would constitute a genuine grievance; and further that the best way to overcome the prejudice which exists on the part of many Europeans will be found in the presence of both Bântu and English in the synods, each discussing adequately and shrewdly those subjects on which they themselves are experts. This the former in most, if not all, of our dioceses are perfectly capable of doing, as all who know them are well aware. The man who is fit to be ordained is surely also fit to have his place in synod; and the native laity are no more bound to elect black men as their representatives to synod than the native Parliamentary electors are to return such to Parliament. As a matter of fact, in both cases (for synod as for Parliament) it is probable that for a good while white men who care for, and are in touch with, natives, will generally be chosen, as they have been in the past, rather than black: but, if that be so, they will be the deliberate choice of men who know them, and know that their interests will be safe in their hands. Meanwhile the native Conferences

will be training men more and more to take their full part in the synods.

The recommendation of Section 4, Paragraph 5, stands on a different footing, for, if carried out, it will introduce a new feature into the work of the Province, and therefore it will no doubt receive the very full and careful consideration that it demands.

It seems to the present writer only fair and reasonable that where the diocese has a large admixture of Europeans, and the Bishop has had no missionary experience of his own, there should be a special missionary superintendent, such as is already found, *e.g.* in the dioceses of Grahamstown and Natal. It is surely not without significance that the diocese which, as justly claimed in the *Foreign Mission Chronicle* of the Episcopal Church in Scotland, "is far ahead of most of the other South African dioceses in the powers of representation possessed by the native members of the Church," had for its first two Bishops practical, experienced missionaries. It is probably largely due to that fact that this diocese has had from early days a system of native Conferences, a representation of native laymen in synod, and can show a roll of twenty-three Bântu clergy in active work out of a total of sixty-three in the whole Province. Native affairs are so much *sui generis* that they demand to be handled by an expert.

Is it, however, really the case that there is—as apparently thought by many missionaries—"need of assistant Bishops for the native work?" It may be so; but the statement requires a fuller proof than has yet been offered. The need could best be ascertained by a "referendum" to each separate diocese, not on the whole question of organisation, but simply on this one point: "Do you want an assistant Bishop: if so, why?" It is a question whether the case would not be met more adequately by the appointment of an archdeacon (white or black), thoroughly in touch with the natives, free from all parochial or missionary cure, capable of presiding at Conferences, holding Retreats and Missions—things which no missionary Bishop in a large diocese would normally have the time to do to any large extent—whose special sphere of jurisdiction would be the native section of the Church.

It is, of course, a great advantage for confirmation addresses to have a Bishop who really speaks a native language, as, *e.g.* the late Bishop of St. John's could do; but it is unfortunately the case that few of our present missionaries have time, in the rush of all that has to be done in our modern life, to learn the language so as to speak it *like a native*. And one often hears it questioned whether for sermons and addresses the perfectly intelligible Kafir of a missionary, which is expressed in what after all is English fashion, is much, if at all, to be preferred to a really idiomatic interpretation. Natives are so accustomed to the system of interpretation, out of Church as well as in it, that it has not the chilling effect that might, *a priori*, be expected. It is emphatically for the personal dealings with individuals, for which probably no Bishop, whether diocesan or assistant, could find much time, that a knowledge, even an unidiomatic knowledge, of the language is so essential. It may be doubted how far the thought of language (taken alone) has entered into the minds of those who ask for assistant Bishops; what is probably much more needed by the missionary Bishop is the knowledge of native customs, ways of thought, difficulties and the like; and this knowledge can be very fairly supplied by an archdeacon, who acts as an "oculus episcopi" for that portion of the Bishop's work, and at the same time would have, as already stated, leisure for those other ministrations for which it is most improbable that any assistant Bishop could find time, in the multitude of the confirmations that would fall to be taken by him every year.

Still it is impossible to overlook the fact that there is a strong expression of opinion in favour of assistant Bishops. If such are to be appointed, what is to be their position?

Clearly they could not be Bishops of a race or tribe. A Bishop for the Basutos (not for Basutoland; that is quite another matter; a Basutoland diocese would seem most reasonable) would have to carry his ministrations far down into the diocese of St. John's, and also, it is believed, into Zululand and Barotseland. A Bishop for the Fingoes would have to travel from his base in the diocese of Grahamstown or St. John's as far up as to Matabililand, to minister to the Fingo colony there. It is evident that

the principle must be, even for practical reasons, to some extent territorial.

Let us suppose, then, that we have within the territorial limits of, say, the present diocese of St. John's two Bishops, mutually independent, one for the whites and Griquas, and one for the Bântu; their jurisdictions constantly crossing each other and overlapping in a way that could not fail to be most confusing, but being distinguished each from the other by race or colour. The Bishop for the Bântu would probably fix his seat in either Pondoland or Fingoland; he would argue that Pondoland, as the most heathen and backward part of the country, had most need of him; or else he would take a directly opposite line, and say that his first duty was to that part of the country where there were most Christians and Mission stations.

Here we have to remember what has already been said, that the Bântu are a congeries of nations. What reason is there to suppose that that intertribal jealousy, which has already played a part in the history both of the country and of the Church, would learn all of a sudden to forget itself entirely in the good of the whole community? Is it not extremely probable that one tribe would think it was being neglected for another tribe, and that before long we should have demands for a Bishop for Pondoland, and another for Tembuland, and another for Bacaland? That is one objection to any such scheme; and it is believed that the difficulty would be a real one.

To this must be added that the precedents quoted in the Report seem to be only partial precedents. Both in Jerusalem, and in the Uniat Churches of the Roman obedience, there is not only an abandonment of the territorial principle, but also, to use the very gentle language of the Report, a distinction of "rite." In the case now contemplated, there would be absolutely no distinction of "rite," but solely of race or colour.

And here we come to the great objection to such a scheme as this. It certainly does seem, on the face of it, to be uncatholic, and utterly at variance with the unity of the Church. We are told that "the function of the Episcopate is the safeguarding of the faith, and the preservation of

the unity of the Church." To establish an Episcopate based solely upon race or colour would appear to be much as if one were at the same time to arm it with a knife, and bid it kill the very thing that it existed to maintain. And so we reach the same conclusion as the Report, that, if there are to be distinct Bishops for the native work, they should be assistant Bishops without right of succession.

Here one must call attention to the last paragraph of the Report, "none . . . should be necessarily confined to that (Mission) work." This seems to contain the germ of a truth which is most important: one would desire to see the statement cast into a positive form, and made in far more trenchant language.

The Bishop of a diocese is Father in God to his whole diocese, not to any one part of or race in it. He stands in a real relation to it all; no one else can ever fill his place. He may have an assistant who, through natural gifts or previous experience, is more fitted for Mission work than he is himself; but that does not alter the relation one whit. It cannot, then, be in fairness asked of any Bishop that he should deliberately cut himself off entirely from a large portion of that sphere in which God has called him to fulfil himself; it would not, surely, be right for the diocese to demand it, nor for the Bishop to concede it, if demanded; and any such self-limitation would mean a real loss both to Bishop and diocese, and through them to the Church at large; and a loss of what might have been, and what was meant to be, is a marring of God's plan and a contravention of His will. While, then, the assistant Bishop would have as his normal sphere the native work of the diocese, the Diocesan would still take his share (even if it were a small one) in the native confirmations, and the assistant Bishop would from time to time have his ministrations to the white people. Ordinarily, it may be supposed that the assistant when on his rounds would be the guest of the natives, and the Diocesan of the Europeans: but in any leisure evenings the former might well pay a visit to the English village, and speak to the congregation there of his missionary work, while the latter, on his part, might at times fit in with his English services an afternoon visit to the adjoining native location or mission station, and

occasionally there might be an exchange between the two of confirmation centres. So the Diocese would still feel that it was all one, and each section of it would have a growing interest in the work and the life of the other.

If, however, this were to be the arrangement, there would have to be a clear understanding about it from the outset; otherwise there might be, to some extent, a reproduction of the position which at present obtains in the Boer congregation at Humpata (Angola). There a considerable portion of the congregation has seceded, because the Dutch minister has—quite rightly—insisted on devoting a part of his spare time to the needs of the natives who chance for the time being to have no missionary, the malcontents taking as their ground that the Boer congregation pays the minister, and so has the absolute right to the whole of his time; the upshot being that, to put an end to quarrels, the church (claimed by both parties) has been closed by order of the Portuguese Governor.

For the appointment of such Bishops as is now suggested, there is no provision at present in our Constitution and Canons; but such provision could, of course, in due time be made. There is presumably no bar to any Diocesan following the common English practice, *i.e.* requesting any Bishop who might happen to be free, and to be qualified for that particular work, to come to him as his assistant; and there is a clause in our Constitution which would enable such an one to be recognised as a Bishop of the Province. But it is very seldom that any such opportunity would offer itself; and such an appointment, even if it were possible, would have this grave objection, that it might run counter to the old principle, which controls so much of the practice of the Province, "Nemo detur invitis," for the selection would be individual, and not diocesan.

If the next Provincial Synod is to deal with all this matter of the fuller organisation of the native section of the Church, it is not too much to ask that we may be helped to a right judgment by the experience of those who have had to face a similar position (would not the United States be able to teach us something?), and, still more, by the prayers of our fellow-members in Christ's Church.

ALAN G. S. GIBSON (*Bishop*).

THE PRESENT OPPORTUNITY IN CHINA.

THIS is the day of opportunities in the East. The explorer of unfrequented tracts of country and the seeker after lucrative mining concessions alike feel that they must be up and doing, as the chances offered to-day will certainly never again recur.

It is equally true, though not so generally recognised, that "the King's business requireth haste." When fluids are passing through the critical state, increase of pressure before or just after the critical temperature is reached will lead to vastly different results; and conditions in the East have reached such a stage that vastly different effects will be produced by an increase of the zeal of the Church now in this first decade of the century, or later when the century has ceased to be young. This is true of all branches of Christian activity. To-day is the day for preaching and for spreading literature. Medical Missions should become firmly established in the next few years, or their opportunities may be found to have passed away. If Christian education is to be a potent factor in the future of China, it can only become so by adopting at once methods that are likely to ensure this end.

It is not my purpose to venture on the discussion of such a broad subject as the general missionary opportunities in China, but merely to touch on one branch of Christian enterprise, namely the educational; and to allude only to one phase of educational work. The Church has a duty towards the children of converts; these children must be cared for and taught.

Again the Church must, for its own sake, prepare its workers, and train future evangelists and medical men. I do not mean to touch on these branches of education. Outside of these classes of educational activity there lies

the broad problem of the education of the millions of non-Christian students, those who are to make the China which is to be, and are even now moulding its destinies at a rate which causes serious anxiety in many quarters.

What duty has the Church of Christ towards these men, and what share in the making of the makers of China does the Church propose to take? It is needless to insist on the opportunity herein presented to the Christian educators of the West. Never before in the history of the world has there existed such a body of students. Their all but countless numbers stagger the imagination: the certainty of their overwhelming influence on the future of their own country, and indeed of the world, appeals strongly even to the conservative stayers at home. One who has lived in their midst is struck chiefly by the unexpected readiness they have shown to bury past ideals and accept the new régime, as well as by the pathetic eagerness and patience with which they take in the new learning. Perhaps the most vivid impression inspired by contact with this new race is that of the immensity of the virgin soil suddenly presented to the first one who will take the trouble to sow his seed; men whose minds have yet to be moulded, and their ideas formed; schools and colleges without a tradition, waiting to adopt a system and to copy any model that commends itself. It would be easy to criticise, to speak of mushroom growth, lack of cohesion, and chaos; but the fewness of the mistakes that have been made, the amount of progress already achieved, prove that a new order is arising which may yet astonish the world. If crystallization were a living process, one would feel tempted to say that at the present time in China the elements are in suspension and that the time for crystallizing is fast approaching. The form given within the next decade to the education of China will be the form that will be copied throughout the coming age. At present the form has not come, but the time of its appearing is at hand, and the men who now take part in the teaching of young China will have more share in the education and formation of a whole nation than has ever before fallen to the lot of any of the world's educators.

In THE EAST AND THE WEST broad views are taken

of the events which arrest the attention of thinking men; at the same time special emphasis is laid upon the solution which Christianity offers to present-day problems. It is therefore in the first instance with the attitude of Christian men towards the great question of the education of China that we are concerned. The appeal of ancient China for help and teaching will come with force even to those who have no desire to have a share in the evangelisation of the world. Such men may doubtless conclude that in the Government Colleges of China they will find the outlet for their energies and the sphere wherein they can do their most useful work. The object of this paper is, however, to press upon the minds of the readers the still greater opportunity offered by the Christian colleges for rendering to China services of a valuable order at this time of her crisis. No apology is made for suggesting that it is possible for colleges under distinctly Christian auspices to give just now to China the help which she most needs. In this time of transition it is to be feared that a divorce may take place between learning and morals, and that culture will cease to be associated with religion.

It is not necessary to point out to the readers of THE EAST AND THE WEST that for generations the Chinese have been accustomed to learn their culture at the same time as they have been initiated into their religion. For to the scholar, Confucianism is the only recognised and orthodox form of religion. The same teacher who imparted to his pupil the wisdom of the Ancients, thereby taught him the path in which as a true Confucianist he should walk. Are we to go to the Chinese with the wisdom of the West, and press upon their notice physics and mathematics, even biology and astronomy, and all the while have nothing to say about the religion which, as we believe, is the religion which fits East as well as West?

Men who take their place on the staff of a non-Christian college on the distinct understanding that their position as teacher shall not be made use of for the purposes of proselytism, may indeed exert a beneficial influence on the life of the college by their Christian conduct and example. They run the risk, however, of

fostering among the Chinese the belief that science and mathematics are deemed of the first importance by the Western people, for their teachers all seem eager to impart these branches of learning, but that religion must be of merely secondary importance, for many are found even among the professors of religion who have no word to say concerning it.

The Christian teacher who believes in the God of all truth, the God who made the heavens and the earth, the God who has not left Himself without a witness, has to-day in China a chance of partaking in one of the grandest tasks ever presented to the Church. On the one hand he can impart his knowledge of the phenomena of nature or communicate the lessons he has learnt from the wise men of the West, and the great facts of history; and on the other, if he is free, he can bring his students to the vision of higher truths, and help them with all their getting to get that wisdom which is the fear of the Lord.

A Christian college in which full opportunities are given for proclaiming the Good News concerning the Revelation of God, need not be hampered by any narrow rules or sectarian limits. There is no need to think of tests; there may not be any necessity to compel attendance at religious services. All depends upon the spirit of the men chiefly responsible and the atmosphere of the Institution. Yet it should be undoubtedly Christian. It is possible in our own country for a college to be "to all intents and purposes" Christian, without a public recognition or profession of Christianity. It must not be forgotten that in such a case tradition and environment are both exerting a strong influence on the side of religion, and that it is impossible to create in the Far East an institution of learning which shall be "virtually Christian" in the same sense. It must be either non-Christian, or avowedly Christian. Why not seize this opportunity of presenting to the new race of Chinese students our Christianity as the broadest and gladdest thing, as well as the deepest and wisest?

I shall have failed completely in my object if I have not made sufficiently patent the magnitude of the interests involved by any decision of the educators of this country

to develop education in China on purely non-religious lines.

There are certain Institutions which have already passed the experimental stage, and have gained the confidence of the Chinese. Work such as is done in these centres needs to be done and needs to be strengthened and extended. May those who are projecting great things for China as well as those who are looking forward to a personal share in the great work so soon to be done, be wisely guided, and give to China not only the western learning, but the heavenly which alone can turn her scholars into men of principle and men of righteousness. For thus only will China be exalted.

S. LAVINGTON HART.

CONTRASTS AND LIKENESSES

I HAVE chosen these words as they express my object, which is to try and see what contrasts and likenesses there are in the Mission work of the Church of the first two centuries and that of our own day.

It is well for those who are daily engaged in that work to try sometimes to stand aside for a moment and look on their work as it were from the outside, comparing the picture they have before them with that which they see portrayed in the writings of the first days of Christianity, and the result may be suggestive of fresh grounds of hope and perseverance.

To begin with my contrasts first.

1. The Christian of the first three centuries had often to defend himself against the charge of disloyalty, and a religion which was supposed to encourage disloyalty must necessarily have met with much opposition.

The charge of disloyalty arose in the following way: The Emperor Domitian (A.D. 96) went far beyond his predecessors and actually demanded to be regarded as a god. He began the decrees he issued with the words "Our Lord and God commands this to be done," and he and his wife were greeted in the theatre by shouts which implied their divinity. This cult of the Emperor spread at once to Asia Minor, and cities like Ephesus, Smyrna and others vied with each other in obtaining from Rome the Neocorate, that is, the right to say they had built temples to the Emperor. Ephesus "was proud to be the Neokoros of the Emperor as well as of her own goddess Artemis." Smyrna had gained this title in A.D. 26.

Pergamum had many temples, but "in Roman times the city prided itself above all upon its devotion to the worship of the Emperors." Sardis, in A.D. 26, "contended

with Pergamum, Smyrna and Ephesus" for the privilege of erecting an Augusteum, and though it failed on that occasion, eventually it could claim a second and even a third Neocorate. Philadelphia, "though it did not acquire the Neocorate until the beginning of the third century, its special loyalty was shown by the titles assumed on its coins."[1]

Now it will be easily understood how unpopular Christianity must have been when it taught its adherents to refrain from the popular Emperor cult, and the charge of disloyalty soon led on to persecution. Nero, who was the first persecuting Emperor, seems to have used the Roman Christians to divert suspicion from himself. The Emperor who began to persecute the Christians for supposed disloyalty was Domitian, and as he had gone further than others in asserting his divinity so it was in his reign that the charge of disloyalty became a prominent one; and so with varying severity Christians were persecuted until, in A.D. 313, it became lawful to embrace Christianity. S. Ignatius of Antioch and S. Polycarp of Smyrna head the long list of those who perished on a charge of treason against the State. How far the reigning Emperor in each case was responsible, or how far the persecutions were the outbreak of mob violence is a question on which those interested will do well to peruse the article in the *Church Quarterly* for October 1895, vol. xli. p. 26.

But now how different is the state of things in India. Instead of being charged with disloyalty to the State the Christian convert is looked on as one more gained over to the support of the foreign rule of the English. It is commonly supposed that every missionary who baptises a convert receives a honorarium from the English Government, and that the Government view the progress of conversion with favour as tending to increase the number who will support their rule. But apart from these popular superstitions the fact that the Government in India gives perfect religious liberty to all, and upholds in its Courts the rights of individuals against the caste, goes far to make our position very different from that of the first three centuries.

[1] Cf. Swete's *Apocalypse*, p. 61.

2. A second contrast lies in the charge of being unsocial. That was brought against the Christians of early times. In the book of Revelation we are told that at the city of Pergamum there was a sect of persons called Nicolaitanes who taught Christians to commit fornication and to eat food offered in sacrifice to idols; at Thyatira the prophetess Jezebel taught the same.

This means that they taught that the Christians should not forsake the pagan clubs or the public festivals. The rule of the Church "excluded members of the Church not only from the public festivals, which were the pride of the Ionian cities, but from the private clubs which connected their common meals with sacrificial rites, and met in buildings dedicated to a pagan deity." By separating themselves from these civil functions the Christians could not but injure their position as traders in the different cities, but the necessity for abstention was vital, for to join in these festivities was the beginning of joining in gross immoralities.

Now, the position is exactly reversed. Instead of desiring the Christian to share its festivities he is out-casted, excommunicated. If he is ever allowed to dine in the house of his relations he is put by himself and often after his meal requested to remove the impurity his presence has caused by smearing with manure the spot on which he has been seated. If he drinks from a vessel of a heathen relation it must be purified by being passed through the fire. Of course there are exceptions where natural affection triumphs over such rules. I know myself of cases, but these are rare, and the social ban that is passed on the convert is one of his greatest trials.

3. There is a contrast in respect of military service between our time and that of the first days of Christianity. Then the Christians were urged to take up arms, but seem to have shrunk from the profession of a soldier for two main reasons: (*a*) the service was likely to demand of them participation in heathen religious rites; (*b*) the profession seemed somewhat contrary to the teaching of Christ about peace and love, and there was much controversy as to how far a Christian could consistently embrace the profession of arms.

Now, on the contrary, there is considerable difficulty about Christians enlisting, as their presence in the army necessitates separate arrangements for them on account of the caste prejudices of their companions. It was only at the last Diocesan Conference that the present Secretary of the S.P.G. suggested that the Government should be approached as to the possibility of allowing a Christian regiment or at least a company to be raised.

4. The extreme liberality of the early Christians both to the members of their own congregations and to those of distant churches, the care of the sick, the poor, widows, orphans, the brotherly love and hospitality at once shown to any accredited Christian brother and sister, all these roused the wonder of the non-Christians in a cold and selfish age. The same object-lesson is shown by the Church of to-day, but has it not lost a little of its power by the fact that we have taught the world its lesson so well that now we often see rich non-Christians making most magnificent gifts for public purposes such as hospitals, schools and orphanages? The writers in some of the vernacular papers often appeal to the example of Christian missionaries when they wish to rouse their readers to some public-spirited work. The missionary box has found its counterpart in the boxes used everywhere to collect for Mr. Tilak's Paisa fund, though it remains to be seen how far this fund is to be used for philanthropic purposes. I doubt if the devotion exhibited by Christians towards the sick in the time of the plague was ever excelled by others, but the fact that the care of the sick is so largely undertaken by the Government lessens the impression that Christian devotion should make in the case of those (and they are probably the majority) who do not stop to consider that what the Government is doing is only what Christianity has taught it to do.

5. In the first days of Christianity missionaries passed from East to West, now they come from the West to the East. One of the first Missions of the early Church was that sent from Asia Minor to Lyons, in Gaul, and it was to join this Mission that Irenæus, the pupil of S. Polycarp, and probably a native of Smyrna, was sent, and over which

he was made Bishop in A.D. 180. We are told how harsh and barbarous he found the Celtic language after his own soft Greek, but, determined to get at the hearts of his people, he studied it so as to become so proficient in it that at a later date he apologises for having forgotten how to write pure Greek. No one who has read his work on Heresies can deny that he was a man of great intellectual culture, and from his being sent to Gaul we see that the earlier Church was more alive than the Church of England is to-day to the necessity of sending into the Mission field some of her most intellectual as well as spiritually minded sons.

6. There was one opinion held by the heathen in the first four centuries which I think must have been a great help to the missionaries in presenting the truth, an opinion which we cannot find in Indian thought. I refer to the belief in the Logos, the eternal Word. S. Athanasius, in his works entitled respectively, "Against the Greeks" and "On the Incarnation," argues from this starting-point, which was common to Christian and non-Christian. In one passage he argues against the Greeks that if they object to the indwelling of the Word in a man who is part of creation they ought also to object to the same Word being in creation, for if it is unfitting for Him to be in a part it is equally unfitting for Him to be in the whole.[1] Here you see he appeals to the Greek belief in the immanence of the Word in creation. The Word as the mediator between the Infinite and finite, "the world-completing Mediator leading the world on unto perfection," has no place in Hindu philosophical thought, for according to the Vedanta, the most popular system, there is no finite to need a mediator with the Infinite since all is illusion. Nothing really exists except the impersonal absolute. If, as a practical matter, the existence of the creation[2] is allowed, then the immanence of God in creation is separated from His transcendence and exaggerated into a pantheism which, in the case of the more uneducated, finds its expression in a degrading idolatry.

[1] Cap. 41. *On the Incarnation.*
[2] Cf. *Prakashak*, April 1904, p. 38.

I have now come to the end of my "contrasts," and turn to my

Likenesses

1. The exclusiveness of Christianity. If in the early days of Christianity the Christian Church had been ready to place Christianity side by side with other religions, then doubtless some tolerance would have been accorded her; but when she made the magnificent claim to be the only true religion, to oust the old pagan cults, and to demand the homage of all men then she brought upon her the hatred of the world. She would brook no rival, her aim was a world-wide conquest for Christ, and in the establishment of the kingdom of truth she was necessarily called to oppose error. Christianity makes the same claim to-day, and the claim cannot but bring her into opposition with the ancient cults of India. Some of the more educated Indians are nowadays inclined to quote the thirty-five shloka of the third chapter of the "Bhagavad Gita" as an evidence that Hinduism teaches that each person should profess his own religion without interfering with others. I believe myself that the passage has nothing to do with religion as we understand it, but to the performance of caste duties. But be that as it may, this idea of putting all religions on a level and letting each follow his own is not the mind of Christianity. Without using force, with every respect for religious convictions, without harsh words or ignorant criticism, she must work for her great object, the winning of India to Christ, and she is not going to ask India to accept Christ as one of many teachers but as the Teacher of teachers.

2. Our work is like that of the early Church because it touches the self-interest of individuals. The workmen who made silver shrines for Diana, and so opposed a religion which was undermining the greatness of the Ephesian temple, find their counterpart in India to-day. The more Christians the fewer devotees at the temples, and this means fewer profits for the temple officials. The education that Christianity has given to the lower classes has given them a power to resist some of the oppression practised on them by men in a higher social position, and

so a certain dislike of the Mission is naturally created; it is the dislike an oppressor has for a just person.

In another way also Christianity affects self-interests, in as much as it often calls on its converts to give up a great deal of their worldly wealth in order to become Christians. Persons who have property connected with Hindu temples, the holding of which involves certain religious worship, must give this up when they embrace Christianity. How many converts entitled to a share of family property prefer to give it up when they become Christians rather than fight in a law court for that which their heathen relations refuse to give them! The necessity of such sacrifices calls for a good deal of courage on the part of the convert.

I know now of two brothers, Christians, who have told me they will rather give up their share in their late father's property than take steps to get it from an unwilling Hindu elder brother.

3. We are at one with the early Church in having to combat a low state of morality, and to present an ideal of life which demands an amount of self-restraint which many Hindus are unwilling to practise. In the early ages vice may have been more shameless than it is to-day, because nineteen centuries of Christianity have done something to raise the public standard of morality; but we should be foolish to shut our eyes to the fact that the Christian missionary has to fight against an immense amount of immorality and vice that exists just below the surface of an outward respectability. The establishment in Bombay of the Society for the Protection of Children, the petition lately sent to Government in reference to the religious dedication of girls for immoral purposes, the evil practices that are rife at certain shrines, the known and admitted practices of certain sects, these are evidences to those who want it of that low standard of morality from which Christianity has to try and raise men and women to-day as she had to do in the first ages. As with purity, so with honesty. It is common saying that no trade can be carried on without lying, and therefore the Christian precept of doing to others as you would they should do to you cuts across the habit of enriching yourself at others' expense. The Christian precept of forgive-

ness does not naturally commend itself to those who will cherish for years a grudge in the hope of ultimately finding a suitable opportunity of revenge.

4. In the early ages Christianity was made unpopular by the terrible accusations made against the Christians. "The very secrecy with which the Christians guarded their worship, especially the Eucharist and Love Feast, was sufficient to create suspicions of immorality." It was not an unnatural conclusion for the pagan mind to draw from the absence of any visible objects of worship amongst the Christians, that they met in secret to indulge in religious rites of an abominable kind which would not bear the light of day, consequently they were generally credited with impure orgies and magical practices involving cannibalism and incest."[1] Now we should not hear exactly the same kind of accusations to-day, but there are suspicions about us though they do not always come to our ears. The idea that at the time of baptism a piece of beef is put into the catechumen's mouth is not uncommon, and there are darker thoughts about our institutions which, though they are the creation of impure minds, it behoves us to remember so that we never allow the freedom of the West to be in any way a cause of suspicion to those who are prompt to see evil in what is really perfectly innocent. We should do well to practise S. Paul's advice as to the weaker brethen.

5. One of the earliest conquests which the Gospel achieved at Ephesus was the destruction of costly books which contained the magic formulæ known as *Ἐφέσια γράμματα*. Asia, and Ephesus in particular, were notorious for magical arts, and in the Epistle to the Galatians (v. 20) and in the Apocalypse (xxi. 8; xxii. 15) *φαρμακία* sorcery and *φαρμακοί* sorcerers are denounced. Now in India there is a great deal of magic practised. The Tantric Shastras, which describe the left hand religion, are full of magic, and they are connected with the fourth, the Atharva Veda, which contains a great deal of animism. The seeking for auspicious days, fortune telling, omens, oracles, all these are mixed up with a certain amount of magic and vulgar superstition which Christianity has to

[1] *Church Quarterly Review*, vol. xli. p. 35.

combat. May I say here that I do not think our lady Mission workers are sufficiently alive to the great hold which a number of silly superstitions still have over many Christian women. Charms put under the pillow to bring a male child, charms to overcome a refractory husband, charms to avert the evil eye, these are usually practised by Hindu women. A child born in a particular way, a footling, is supposed to bring great good fortune at the expense of the nurse, who, if she can get the opportunity, will prevent her own misfortune by squeezing the life out of the new-born infant. A favourite method of revenge on an enemy is to make a clay image of him, stick it full of pins, and place it before his house, when it is supposed that by some magic he will feel as if he was stuck through with pins!

The promise to produce money by magic is a favourite way of deceiving the credulous. A little while ago some Gosavis told some foolish people that if they would bury a pot full of ornaments in their garden, treasure of double the value would be found. They buried 1,500 rupees' worth of jewellery, and after some time the Gosavis dug up the pot and placing it in a box told the people to wait eight days and then open the box. They did so, and when the box was opened, instead of 3,000 rupees as they hoped, the only thing they found was a snake. The Gosavis and their magic had, of course, disappeared.

6. It only remains for me to mention how it is the glory of Christianity now, as in the days of old, to raise the downtrodden and protect the weak. What it has done in other parts of the world for the slave and for women and children it has to do in India for the outcast, the suffering, the oppressed, for women, and for children. This is her heritage, and in doing this work she must bravely meet all ridicule and selfish opposition, working courageously and perseveringly, keeping before her the memory of victories in the past as a pledge of victories to come.

As the Church in the early days had to meet and deal with very varying forms of thought, so she has to do to-day. There are what we may call the three orthodox phases of Hinduism—the Vedic religion, the Philosophical systems, and the later religion of the Puranas. But besides these there are the Arya Somajists who would read theism

into the Vedas, the Brahms and Prathana Somajists who profess to be theists and to cull what they please from the gardens of all religions; there are the modern professors of the Vedanta philosophical system, who, under the influence of Theosophy, are reading modern and often Christian interpretations into the Upanishads. These men are active in the publication of their religious books in an English dress and in the English language. In some villages even one can find traces of a local cult in which portions of the Christian Scriptures have been mixed up in local Puranas.

As the religious position of one Hindu may differ most considerably from that of his neighbour, the missionary, to be effective, must first find out the standpoint of the man he is addressing, and it is for this reason that street-preaching in a large town seems such an unsatisfactory method of work, for your preacher may often be wasting his time in proving points already admitted, or in insisting upon matters which require a preliminary basis to be laid. A village audience or a Mohammedan audience would be composed of more similar elements and therefore not so difficult to deal with.

The methods of dealing with systems alien from Christianity are to-day the same as of old: "the polemical, which looks to and combats the falsehoods in them, and the philosophic, which looks to their relative fruit as preparing the way for higher things." It may be true of European thinkers to say, "The natural tendency of our modern historic method, and our increased knowledge of the world's sacred literature, has been to emphasise the latter, the Alexandrian, the Wordsworthian point of view,"[1] but I think that our Indian workers are more addicted to the polemical method. There may be two reasons for this: first, they have not as a general rule the necessary historical knowledge which the first method more or less presupposes; secondly, their escape from the popular Hinduism of their surroundings, with their practical experience of its superstitions and immoralities, naturally leads them to pay more attention to its antagonism to Christianity and morality rather than to seek out any

[1] Illingworth's *Personality, Human and Divine*, p. 161.

points of likeness. When men of greater intellectual ability become Christians we may hope for an Indian "school of Alexandria," but the Church at the same time will have to watch against heresy. Out of the enthusiasm for the good in the Hindu systems we must not be led into affirmity, as Professor Deaessen has done in his recent work on the Upanishads, that the teaching of Christianity is ultimately the same as that of the Vedanta, that beside the absolute nothing exists, that you are the absolute, and all distinctions of persons such as I, thou, he, must cease. The time does not seem to have come, certainly not in Western India, for the production of heresy, though ignorance may sometimes be the cause of some heresy of which a man may be the unconscious professor; but we can hardly expect that in the adjustment of Indian thought to the Christian rule of faith there will be no exaggerations or shortcomings, no exaltation of one truth out of due proportion to others.

From what I have written above it will, I think, be clear that the Church in the mission-field needs a power of flexibility and adaptability which will enable her to seize her opportunities, and adapt her methods to the particular features of each opportunity. It may seem very much like a platitude to say this, but how often in practice we find good men wishing to tie down the Indian Church with the bands of some systems that are quite unsuitable! The attempt to obtain from the Church in India a scrupulous observance of the Prayer Book system with its sixteenth and seventeenth century rubrics, and allusions to long-forgotten mediæval controversies, seems to show a lack of appreciation of the different conditions of things in India and England. Why should our Indian candidates for orders be compelled to learn by heart the thirty-nine articles of religion or to stumble over the antiquated language of Pearson? Excellent as his work on the Creed will always be, those to whom English is a foreign language require something more adapted to their particular position.

It is only quite lately that any attempt has been made to provide a commentary on the Holy Scripture that is not a translation, but written for Indian Christians.

It is more of this that we want, and encouragement would be given to this kind of work if the S.P.C.K. could see its way to relaxing somewhat the rule that requires every book to be presented in English and passed before any grant towards publication can be given. The result of this is that there being no, or very small, local funds available for the publication of original works in the vernacular, English books are translated word for word, and so are often quite useless. An Indian once told me he had translated Butler's Analogy into Marathi and hoped some society would publish it. I secretly hoped it would not, for I doubt if such a translation will even really convey to the Indian mind what Butler meant to teach. I once saw a Marathi translation of Hockin's Dialogues on Butler, but in any attempt to study it with students I have found it useless. Let the writer's thought be grasped and then put into language and illustrated in the way that best appeals to our students. The Hindus are wiser in this respect, for when they translate Mrs. Henry Wood's novels into the vernacular they do not literally translate, but set the story in an Indian framework. We shall rejoice exceedingly if the Pan-Anglican Congress is able to persuade people of the unwisdom of trying to mould all on the same pattern, and of the need of sufficient freedom, under proper guidance, for each branch of the Church to develop in the ways most suitable to her particular conditions. The autonomy of the Indian Church is what we have to hope for and pray for, and if the work of gathering in converts seems in some places to be at a standstill now, owing a great deal to the political and social unrest in India, still the work of building up the existing Church must not be stopped by a repression which is the result sometimes of narrow-mindedness, and sometimes of want of trust in her ability to rise up to her opportunities. She is to be the missionary agency that is to win India for Christ, and it is our duty to help her to fit herself properly for the work before her.

C. S. RIVINGTON.

THE EGYPTIAN (COPTIC) CHURCH.

THE Copts, who probably number not far short of 1,000,000, trace back their lineage to the Ancient Egyptians who built the Pyramids of Giza. The word "Copt" is a corruption of the word "Egyptian" and indicates therefore nationality rather than religion, though to-day in common parlance "Copt" means "Christian" and "Arab" means "Mohammedan."

The Coptic Language.—Coptic, the language of the Liturgy of the Egyptian Church, is virtually the same tongue which was spoken in Egypt 3,000 years ago. In Coptic we find the old demotic language written in the letters of the Greek alphabet, six supplementary symbols being borrowed from the demotic characters. In the Service Book of the Egyptian Church we have joined together the speech of Pharaoh and the writing of Homer. After the Arab invasion in the seventh century Coptic gradually fell into disuse, and it is now 200 years since anyone has employed Coptic as a spoken language. Some Coptic is still taught to candidates for the priesthood, but Dr. E. A. W. Budge tells us that it is uncertain whether three Coptic scholars, in the Western sense of the word, exist among the priests. Arabic, of course, has been the spoken language of the Copts for centuries, and it is in the vernacular Arabic that the sermon is delivered in the Coptic churches. The Coptic Service Books generally have in the margin an Arabic translation of the text.

The Copts.—The Copts are intelligent, persevering, and amiable people, and they may occupy no small part of the field in the future history of Egypt. To the advantages of education they are fully alive, and as a class they display greater mental alertness (probably the result of moral self-restraint) and perseverance than the Moslems,

and they also possess that accurate habit of thought which is wanting in the Moslem. The Copts are the surveyors, the clerks, the arithmeticians, in a word "the learned men of the land." "They are (said Sir John Bowring) to the counting house and the pen, what the fellah is to the field and the plough."

The worst failings of the Copts have grown out of their most unhappy position in the past. From the seventh century to the nineteenth century the history of the Egyptian Christians has been "one long agony endured for the cross of Christ." Wrong, oppression, robbery, and servitude extending over many centuries have been unfavourable conditions for the development of those qualities which most commend themselves to the European statesman and reformer.

It should be noted that nearly all the books available on the history of the Copts and their Church have been written by men alien in race or hostile in creed—often both.

The writer (E. W. Lane) of "The Modern Egyptians" was a strong sympathiser with the Moslems, and knew little about the Copts; Neale's history of the "Eastern Church" is by no means free from errors; in Schaff-Herzog's "Encyclopædia of Religious Knowledge" (1894) the Copts are dismissed in little more than a page, and only a dozen lines are devoted to literature on the Copts and their Church.

For a fair and trustworthy account of the Egyptian Church we have "The Story of the Church of Egypt" by Mrs. E. L. Butcher (2 vols.): those who write on this subject are often indebted to her work. Mention must also be made of a standard work, beautifully illustrated, by A. J. Butler entitled "The Ancient Coptic Churches of Egypt" (2 vols.).

The Egyptian Church.—The Egyptian Church claims to be the direct descendant and representative of the Church which, according to a widespread series of traditions, was founded by S. Mark. Cyril the Fifth, the hundred and twelfth Patriarch of the Egyptian Church, is styled the Most Holy Pope: Patriarch of the great city of Alexandria, and all the land of Egypt, Nubia, Pentapolis and Ethiopia, and all the preaching of S. Mark.

In the Egyptian Church we have [illegible] of Christian antiquity, and the living representative of a venerable nation. Its ritual and ceremonial have suffered less change than those of any other Christian Church, owing chiefly to the fact that since the seventh century this Church has been isolated and little influenced by other communions. The very existence of the Church to-day affords a remarkable proof of the indomitable power of Christianity to endure through centuries of desperate persecutions and bitter oppression. The steadfastness with which the Copts have adhered to their religion commands our admiration and respect.

The Egyptian Church has, under the jurisdiction of His Holiness Cyril the Fifth, 19 bishops, 850 priests, 280 churches, 56 schools, 11 monasteries with about 250 monks and 55 nuns. Four new churches have been recently built and consecrated. At Cairo there is a Coptic Theological College accommodating about sixty-five students, who are all boarders and are passing through a seven years' course of study with a view to the ministry. The principal is a Coptic layman, and the lecturers are laymen. There are also several schools for monks.

Under the Patriarch, who is appointed from among the monks, there are four Metropolitans, including the Metropolitan of the Abyssinian Church, the bishops, the priests who are married, the deacons, the readers, and the monks. The chief priests rule the large local churches, and the archdeacon is the chief deacon.

A better educated priesthood is a great need of the Egyptian Church. Most of the candidates for the priesthood are the sons of priests, who as a class are very poorly paid and who often have to engage in some other work in order to earn sufficient money for the upkeep of their homes. The stipend of the village priest is about £30 per annum; in the large towns the stipend may reach £100.

The Egyptian Church—as [illegible] Church—[illegible] known that the Copts [illegible] their stand on the first three General Councils, and that they do not accept the decrees of the Council of Chalcedon, A.D. 451.

It should be remembered with reference to their rejection of the decrees of the fourth General Council—

1. Political feeling and ecclesiastical ambition had a great deal to do with the question. It was a point of honour and patriotism, as well as of religious fidelity, to reject those decrees. The Egyptian idea of the controversy is that it was a question between loyalty to their own great teacher, S. Cyril of Alexandria, and submission to a Nestorianising clique supported by the Court party at Constantinople.

2. The Monophysitism of Egypt is not to be confounded with Eutychianism. The Copts are Monophysites without being properly Eutychians—*i.e.* without holding that the manhood of Our Lord was absorbed by His Godhead, or commingled with it, they hold that in Him the Godhead and the manhood made up one compound nature. There is probably some confusion in terminology, for many Copts maintain that they mean by "One Nature" what we mean by "One Person."

3. The Copts are not actively Monophysites, and the Monophysite doctrine has no very real hold upon them. Why is the Egyptian Church a separated Church? Probably the majority of Coptic clergy would simply reply, "We are separated because we have always been so."

The present ecclesiastical status of the Egyptian Church—some would say it should strictly be called the Coptic Church and should date from A.D. 451—merits careful study and consideration at the hands of impartial scholars.

The Egyptian Church is profoundly sacramental in belief: from the earliest times it has acknowledged seven sacraments. Reservation is not practised, but fasting Communion is the rule. The fasts in the Egyptian Church are noted for their number and severity. Confession is required twice a year.

The Copts do not hold the Roman doctrine of Purgatory, but they pray for the departed. Anointing of the sick is practised, not as the last rite of the Church or as the Church's final benediction, but as an intercession for the recovery of the sick. Circumcision lingers on in the villages, but has no religious significance. A characteristic feature of the Church is the large amount of Holy Scripture which is read in the Church Services.

The Reform Movement.—There has been a great revival of the national spirit. During the last fifteen years six Coptic societies have been founded, four of which have a large membership. Meetings are held, papers read, and speeches delivered: in some cases hundreds of Copts are present, and among them not a few Moslems. During a similar period four definitely religious and four moral magazines have appeared, and each has a wide circulation.

We sincerely hope and pray that this revival of the national spirit may not be divorced from the Church and religion: it will need the consecration of its mission by Christian thought and influence.

The Coptic priests are so often void of any real education that the ministry of preaching is deplorably inefficient. There are now, however, sixty-five young Copts who have been appointed preachers and deliver sermons in Arabic at the ordinary services, or in churches at special times. These preachers are to be found mostly in Cairo and the important towns of the Delta. They are not priests.

Religious Education.—In October (1907) a Khedivial decree granted permission to the Copts and others to have their own religion taught in the Government schools. Previously religious instruction was provided only for the Moslems, and the Coptic pupils sat through the hour of instruction in the Koran. In order to secure Christian teaching the Copts have to provide the necessary teachers and pay them. The teachers of the Koran are supplied and are paid for by fees taken from all the boys, including Copts and other Christians.

It is satisfactory to be able to report that already Bible-teaching is being given in ten of the Government schools in Cairo, the total number of Copts in those schools being about 500.

Progress in this matter of providing religious instruction in the Government schools must be slow. The provisions of the decree were not communicated to the Patriarchate until very late in October last; no Christian boy may receive this teaching until he presents a letter from his parent or guardian making application for it; it is not easy to make the Copts understand the details and

the objects of the decree; finally, the Patriarchate has to provide the funds for paying the teachers. If the *financial* difficulty is not removed, many schools will have to remain without religious instruction. At Port Said, Damanhour, Benha, Mansoura, Tanta, Beni-Suef, Esna, Edfu, and Assiût volunteer teachers have been forthcoming. Unless this great opportunity for instructing the rising generation in the principles of Christianity be seized upon, and the machinery for carrying it out generally be available, we fear that the volunteers will lose energy and the whole scheme become a dead letter.

The Government makes no grant towards the salaries of Christian teachers, and religious teaching, while compulsory for Moslems, is optional for Christian boys. The Copts have, as I have already pointed out, fifty-six schools of their own. In these Coptic schools there are 406 teachers and 10,537 pupils—1,554 girls and 8,983 boys. It is a striking fact that in the Egyptian schools out of a total of 51,431 pupils only 3,897 are girls; while in the Foreign Mission Schools out of a total of 40,676 pupils 16,544 are girls.

The whole country is beginning to understand the necessity of education. Twelve or fifteen years ago the Egyptians were quite indifferent, if not hostile, to education. Progress in female education is slow, but apathy no longer exists, as the ever increasing number of female pupils attending the schools bears witness. Egyptians are not likely to attain any high degree of moral and mental development as long as their women remain the ignorant and childish creatures they often are.

The Copts and the English.—Though the Copts recognise the benefits arising from the British occupation, they feel, rightly or wrongly, that they do not occupy those positions of trust in the Government to which their superior education and mental powers should advance them. They seem to have expected that the English would favour the Christians, and they are inclined to regard justice to the Moslems, who represent over 90 per cent. of the population of Egypt, as an injustice to themselves.

The Copts think the English are prejudiced against them, and that this prejudice is the result of our not really

knowing and understanding them. To know them from a merely official standpoint is not to know them fully. To understand the Copts we must penetrate into the inner and home-life of the people; and we must not forget that the Copt is an Oriental. Ignorance of their history, an imperfect knowledge of Arabic, and lack of sympathy, constitute real barriers to a proper understanding and appreciation of the Copts. The missionaries of the C.M.S. in Egypt are enabled by their knowledge of Arabic to come into close touch with the Copts, and they are taking an active interest in their welfare.

Again, many of the Copts feel strongly that, if we would, we might secure for them, for other Christians in Egypt, and for ourselves, a much larger measure of rest from work on Sunday.

Our relation as Anglicans to the Egyptian Church is one of sympathy and respectful interest. We would approach the Egyptian Christians as we should approach the heir of a very ancient family who has fallen upon bad times. There is some misunderstanding on their part, and a lingering suspicion that the English may interfere with the independence of their Church.

Much can be done and is being done, quite unofficially, to remove misunderstandings and make it clear that it is no policy of ours to proselytise. We seek to help the Egyptian Church to help itself. The spreading of simple literature in Arabic which will tend to advance and deepen the spiritual life, and give accurate information about the history and position of the Anglican Church: acts of courtesy and good will; and, above all, the manifestation of a sympathetic and respectful spirit—these tend to remove ignorance, suspicion, and fear.

This venerable Church, of which I have tried to give some account, has been wonderfully preserved by God, and we feel that it must eventually fulfil some great purpose in the divine plan. Shall a reformed and an enlightened Coptic Church become the agent to bring Christian influence to bear upon the Moslems of Egypt? An Eastern Christian could present Christianity to a Moslem in a way in which the Moslem could best understand it, and most easily accept it.

Our sympathy and our intercessions should go forth for this ancient Church, that, in the words of a prayer used by the Anglican and Foreign Church Society, God will, "where it is in error, direct it; where it is dark, enlighten it; where anything is amiss, reform it; where it is right, strengthen and confirm it; and where it is in want, furnish it."

ALGERNON WARD.

THE ATTITUDE OF THE CHRISTIAN CHURCH TO CASTE.

WHAT should be the attitude of the Christian Church to caste? is one of the most important questions that have to be faced by every worker in gathering in converts or in building up the native Churches in India. It is a question that has still to be settled. The discussions at the Pan-Anglican Congress, the publication of such books as Bishop Mylne's *Missions to Hindus* and Professor Oman's *Brahmins, Theists, and Moslems*, articles on the question which have lately appeared in missionary publications, and the different practices in different Missions, show that no final decision has been arrived at.

Yet it is of vital importance that a decision should be reached, for caste penetrates almost everywhere in India and permeates the daily life of the people.

My excuse for attempting to help to a decision regarding our attitude to it is that I spent twenty years in Mission work in the native State of Travancore, in South India. This is an ideal Hindu State. Hinduism is established by law. It is penal for a Hindu to change his religion there. If he becomes a Christian he *ipso facto* becomes civilly dead, and loses wife, children, and property of every description. The Maharajah claims to be a Kshetrian. The Prime Minister is generally a Brahmin. The greater part of the cultivated land belongs to temples and to Brahmins (said to be the purest in India), and large grants are made by the Government for the upkeep of temples and celebration of festivals. Brahmins are fed at the expense of the State. There, if anywhere, Hinduism is enthroned, and you find primitive doctrines and practices. I may add that the Government is in most respects carried

on in a liberal, enlightened spirit. I lived in close intimacy with all classes, and endeavoured to understand their way of regarding things. That experience showed me that there is no more important question raised by our work among Hindus than what shall be our attitude towards caste. Is it a helpful or harmless custom which, while containing some evil, may be tolerated or used by the Christian Church? The answer will depend on what caste is. I will endeavour to answer this question by quoting from the official report of the Travancore census, published by the Travancore Government. In it the Brahmin Commissioner writes on caste.

"Sir Monier Williams observed, 'As a social institution caste exists in all countries. In England caste in this sense exercises no slight authority.'

"But with us caste is a *religious* institution, not a social one. A Brahmin is born, not made so; so is a sudra. So are all those belonging to other castes. A Brahmin by neglecting to perform his religious ceremonies and caste observances may become 'an outcast,' but no member of a lower caste can rise to a higher one, as the Hindu religion does not allow converts from one form to another of its own faith, much less from other faiths. The barriers of caste are insuperable."

This is a description of caste by an expert, a member of the highest caste, an official of a Hindu Government, in an official report dealing with the divisions of the people into "castes," "races," "languages," &c. It is, moreover, perfectly accurate. From it we see at once that there are two essential differences between "caste" in India and social distinctions in Christian countries.

First, caste is a rigid system of rules dividing society into unalterably different grades. None can pass from one to another. In what caste a man is born, in that he and his descendants must remain, or become outcasts.

It thus differs diametrically from social distinctions in Christian countries, where there is a constant rise and fall going on. The descendants of kings and peers become naturally, after a few generations, commoners; and members of the lower orders rise to higher grades of society and even become peers and kings.

Thus there is a continual intermingling, which produces

sympathy and wholesome emulation between different grades of society. A healthy circulation, so to speak, is kept up. This alone would make an essential difference between "caste" and "social" distinctions.

But there is another difference still more radical. The distinctions of class in a Christian country while sometimes affected by birth, are chiefly affected by character, ability, education, and wealth: THEY HAVE NO RELIGIOUS SIGNIFICANCE. But caste distinctions are essentially religious. Members of different castes are regarded as belonging to different spiritual grades or even natures. The highest caste are regarded as gods or having a divine nature; the lowest, or outcastes, are regarded as so spiritually defiled and defiling that no member of a high caste may hold social intercourse with them without forfeiting his spiritual position. They cannot even come near each other without the higher caste being defiled.

The lowest castes may not approach within regulated distances of a temple, nor take part in religious ceremonies intended for the higher castes.

Strict rules regulate social intercourse between members of different castes. The penalties are temporary loss of religious status, which can only be regained by religious ceremonies. Greater transgressions entail complete forfeiture of the spiritual position.

There is thus a great *religious* gulf fixed by caste rules between different sections of the community. And though under Mohammedan and British rule the minor regulations have been largely modified, yet the essential or religious belief is unaltered, that members of different castes are born with different spiritual natures, and these can only be altered by becoming outcaste and by forfeiting all spiritual advantages.

There are thus two essential differences between "caste" and "class."

Class distinctions are social and plastic.

Caste distinctions are religious and unalterable.

But what is the effect of caste rules on a community? While not denying that some of the social rules are beneficial, I do not hesitate to say that the effect of the essential part is bad.

(1) It is bad *physically* in very many cases. It limits intermarriage to small communities by forbidding marriage with any outsiders, and by preventing fresh individuals from becoming members. Thus the effect is necessarily in time the intermarriage of near relations. It brings about child-marriage and polygamy. For since it is a disgrace for a girl to remain unmarried, as well as contrary to religious regulations, and the choice of a husband is so limited, very early marriage and polygamy become practically a necessity.

(2) *Morally* the effect is bad. Caste substitutes a set of ceremonial rules for moral principles. It claims strictest obedience to outward regulations without reference to a moral standard. It often takes away the individual responsibility and choice in conduct. It destroys the recognition of the brotherhood of man and the claim of all men to any help we can give in time of distress. For it teaches that a man's responsibilities are almost limited to members of his own caste and Brahmins; and even punishes a man for acts of charity entailing personal service to a low-caste man. A member of a high caste would be punished or even outcasted for close social intercourse—*e.g.* for eating with or marrying into a lower caste or personally ministering to an outcaste; while the sins of perjury, lying, stealing, etc., do not forfeit caste status.

Thus the ceremonial takes the place of the moral. Obedience to regulations dealing with outward acts is demanded, instead of the rule that all outward acts should be determined by reference to moral principles. Hence conscience naturally becomes enfeebled.

(3) *Socially* the effect is bad. It limits a man's intercourse and sympathy with others to the members of his own class, and denies the great truth of the brotherhood of mankind.

Another quotation from the report of the Brahmin Commissioner mentioned above will illustrate the practical effect of caste. After speaking of the miserable condition of the outcastes, and the effect of Christianity in humanising and raising them, he says:

"This action of the missionaries was not a mere improvement upon ancient history, but an entirely original idea, carried out

oftentimes in the teeth of opposition and persecution. . . . The heroism of raising the low from the slough of degradation and debasement was an element of civilisation unknown to ancient India. The Brahmin community of Southern India are not doing what the casteless Britisher is doing. I do not mean that our cultured Brahmins, like the late Sir Madara Row, or the living Sir T. Mutuswamy Iyer, or the Hon. Seshiah Sastre, are a whit less sympathetic to them than the most kind-hearted Englishman of to-day. But what I do mean is that our organisation, as the chief caste of the Hindu community, does not provide help or means of relief for them. We have regular institutions all over India for doing charity to Brahmins, but none either inculcated in book or practised by our ancestors to the *chandalars* (*i.e.* outcastes). The credit of going to the houses of the low, the distressed and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Englishman."

This is striking testimony from a Brahmin. He might have added, "it cannot be done without forfeiting caste."

(4) *Spiritually* the effect is bad. It teaches that a man's spiritual status depends on the position of the caste into which he happens to be born. Caste, and not character, is what classifies one according to the Hindu religion in the eyes of gods and men.

And as the accident of birth determines the spiritual status, so it also debars a man from rising higher in the spiritual state. He can never rise, but only sink.

Further, it makes the retention of the spiritual state depend on obedience to a ceremonial, and not to a moral code. It is a merit to stand apart from other men, to refuse to have social intercourse with them, and to abstain from rendering them sorely needed assistance which would involve personal contact. But a heavy penalty is attached to obeying the law of love.

It is wrong to try to raise others spiritually. By the old Hindu law, boiling lead was to be poured into the ears of a low-caste man who heard the Vedas, and into the mouth of one who spoke them.

A little thought will show how deadening to the spiritual and moral life such an institution must be.

But in deciding what our attitude must be the most important question is, What does the word of God teach regarding the caste spirit?

There can be no doubt that it is opposed to it.

(1) Scripture teaches that the moral and the spiritual are essentials; that only so far as outward acts and ceremonies are in accordance with them are they of any value; that even the best outward acts done and ceremonies observed are only of value if done in a right spirit.

(2) With regard to the social relation of Christian men and women, it recognises different grades of authority and of status, but it distinctly teaches that there is no difference in spiritual nature among believers. "There can be neither Jew nor Greek, there can be neither bond nor free, for ye are all one man in Christ Jesus" (Gal. iii. 28). See parallel passage, Col. iii. 2. "For in one spirit were ye all baptized into one body, whether Jews or Greeks, whether bond or free" (1 Cor. xii. 13). "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16).

Only two spiritual classes are recognised—those in Christ, and those out of Christ; those with, and those without the Spirit. Believers are declared to be "Sons of God," "joint heirs with Christ," "partakers of the Divine nature," "temples of the Holy Spirit." So vital is this truth that at the beginning S. Peter was taught by special revelation in a threefold vision that he must not regard Gentile converts as unclean. "God hath showed me that I should not call any man common or unclean."

This was acknowledged by the first Christian Council, which confirmed his action. And when later S. Peter, moved by fear of man and the danger that might arise from a schism at Antioch, withdrew himself from eating with Gentile converts, S. Paul "withstood him to the face, because he was to be blamed." Yet the risk of a schism in those early days was tremendous. The Christian Church, with such teaching, has no choice in the matter. To treat any believers, whose bodies are the temples of the Holy Spirit, as if unclean and defiling, to shut them out of our places of worship, or to refuse to partake of the Holy Communion with them, is to come very near committing that sin of which our Saviour spoke

in such solemn terms when He rebuked those who said "he hath an unclean spirit"; for it is allowing that the Hindu teaching is true, and that those in whom God's Spirit dwells are unclean.

It is to dishonour Christ, who dwells in their hearts by faith and who is not ashamed to call them brethren; and so it is to come near to incurring the awful sentence, "Depart from Me. Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me."

It is antagonistic to the truth of the Incarnation.

I do not think that anyone can study Scripture teaching on the subject and fail to see that "caste" is utterly condemned.

Wherever it has been tolerated in Christian communities there has been stagnation and decay.

The ancient Syrian Church in Malabar, whose members were accorded a social position equivalent to Naïrs, observed caste rules with regard to lower castes, as well as following some other heathen rules, *e.g.* wearing the kudami, making offerings in idol temples, etc. There was this excuse, that they were to a great extent cut off from fellowship with other Christian Churches, and that they were defenceless and at the mercy of the Hindu rulers. But they ceased to maintain the purity of the faith, and did nothing to evangelise the heathen.

The Lutheran Church at Tanjore is another instance of the blighting results of allowing caste.

The Bishop of S. Alban's, at the Pan-Anglican Congress, bore witness to the fact that the retention of caste distinctions in the early Missions of the S.P.C.K. caused those Churches to wither and become lifeless.

The Romish Church is a great offender in the matter. It is painful to read the testimony of the Hindu Brahmin Commissioner already quoted, that some of these are more tenacious of caste privileges than are most Hindus.

The Syrians in the present day will not allow converts from the low caste to enter churches, and will not eat with them. Some of those who have become members of the Anglican Church retain very strong caste prejudices and even object to converts from the low caste entering their churches or coming up with them to the Holy Communion.

This has undoubtedly hindered the work of evangelising the heathen and spoiled the magnificent witness to the practical power and glory of Christ's Gospel in humanising, raising and blessing the lowest, which some of the leading Hindus in South India have openly acknowledged to be the most striking proof of Christ's claims as Saviour of the world.

It is a striking fact that, while the essence of caste is denial of the brotherhood of mankind, and that it forbids men eating together, Christ, who taught that doctrine, instituted for His disciples, and commanded their frequent reception, the Holy Communion, wherein all shall partake together, and of which it is said, "We who are many are one bread, one body, for we all partake of that one bread."

Caste and the Gospel cannot stand together. I believe that the Church has no choice.

The difference between Caste and Class may be thus stated.

Class distinctions are formed by people of somewhat like taste, ability, education, means, and mode of life, gathering into communities among themselves, thus forming what are called grades of society, all necessary for the good of the community as a whole. Differing in many ways, yet all continuing essential parts of the one body politic. The workman who cultivates the soil and reaps the harvest, the mechanic, the tradesman, the merchant, the skilled foreman who directs, the scientist, the teacher, the minister of religion, the statesmen of different ability, skill, authority, ministering to the needs of body, mind, and spirit. For the sake of harmony and proper order, there must be different positions of authority, &c. But none can do without the rest, and all are recognised as bound together by common nature.

There is an essential unity amidst much diversity, and members of one class often pass into the other classes of society. The members of each class are required to recognise their duty to members of other classes, especially to those who need help most.

It is an arrangement for the body politic on very much the same plan as that on which S. Paul points out the human body is composed of different limbs all united and

dependent on each other, with different functions, but the same nature.

But Caste makes divisions which separate the body politic into entirely different bodies, and teaches they have different spiritual natures. It not only forbids the recognition of the claim of *all* men on our utmost help, but forbids it to be given. Makes the separations unmovable between members of different castes and their descendants to all generations.

Christ's Gospel recognises and approves the plastic and social distinctions of class and authority. It forbids and condemns the spiritual and unalterable distinctions of caste.

"For as the body is one and hath many members, and all members of that one body being many are one body, so also is Christ."

The two Sacraments ordained of Christ strike at the root of caste in the Church.

By the first all are admitted into one community; all true believers "are baptised by one Spirit into one body."

In the second all partake of one food, "We who are many are one bread, one body, for we all partake of that one bread." Each company of believers in one place, of whatever class, partake together. And all true recipients partake of the one Spiritual food of Christ's body and blood.

Caste and the Gospel cannot stand together.

A. F. PAINTER.

"KAFIR SOCIALISM."

FROM A MISSIONARY POINT OF VIEW.

FRIENDS of the Kafir races already owe a great debt of gratitude to Mr. Dudley Kidd for his "Essential Kafir" and "Savage Childhood." Both books are full of life and movement, and the illustrations are beyond praise. I first read the former of these books in Europe, and at once I felt myself transplanted to the wide stretching veld—the land of Kafir kraals and mealie fields. One felt directly that the author had not only given to us the results of industry and research, but that he had approached his study with real sympathy.

Mr. Kidd has now added to our debt by his book on "Kafir Socialism."

In the chapter on the "Education of the Kafir" he says, "he is not the missionary's best friend who allows his sentiment to cover over the grave errors made in educational methods to-day."

I venture to think that there is a personal touch in that sentence, and I gladly welcome the belief that Mr. Kidd is the true friend, while at the same time he is the candid critic, of the missionary. Indeed, it is not difficult to think this. It is true that Mr. Kidd does not profess to write about directly evangelistic work, but wherever he touches the religious question he speaks with respect.

He says: "When we turn to education and religion we can be in no doubt as to the altruism of the missionaries. From one point of view they are men, of whom the world is not worthy" (page 143). Or again: "It may seem very ungracious to examine in a cold dry light the result of years of the self-denying labour of people actuated by the noblest motives. To do so seems as bad as 'to peep and botanize

upon a mother's grave.' Too much honour cannot be given to those who do the thankless work of educating the native" (page 150). Again: "I have noticed that very few highly educated people in South Africa condemn the work of missions" (page 169). But there is one passage to which I would draw particular attention. Mr. Kidd is speaking of the Report of the Native Commissioners, "who adopt an optimistic tone when speaking of education. Their report shows that there is a considerable section of people who think that education is highly beneficial to the native. This argument looks very strong indeed, for here are sensible, level-headed men, who have had every opportunity of hearing both sides of the case, and they pronounce strongly in favour of educating the native." Mr. Kidd, however, discounts this evidence on the ground that "*it does not appear that the Commission sought to dissociate the effects of education from the effects of religion.*" He goes on to say: "*This I am seeking* to do, and I would speak much more hopefully of the Christians than of the merely educated native" (page 164). I do not want to overstate the importance of this admission, but I do think that in fairness to missionary work it should have been more clearly emphasised throughout the book. The missionary may indeed feel that by these words he is excused from any need of apology. He does not profess to give education apart from religion, and he may fairly claim to be judged only where his *whole* teaching has met with response.

But I do not say more of this admission because I am honestly anxious to reap the benefits of the author's criticism.

In addition to his evident respect for directly missionary work, we have another reason for welcoming such criticism in the fact that Mr. Kidd is not merely destructive, but he offers a real contribution towards the aims for the future. We are warned, indeed, in this very book that missionaries are too ready to ignore criticism, and that they might really profit if they would offer to the critic a more attentive ear. If critics generally were as ready as Mr. Kidd to go forward from adverse criticism to constructive suggestions, I do not think missionaries would

be found to be dull of hearing. Our complaint is that so often the criticism is uninformed and merely hostile.

Just because the author of this book is so well informed, and because he offers counsels of reform, I feel convinced that missionaries will eagerly read his book and weigh his words.

But "Kafir Socialism" will be read by very many others besides missionaries, and it is on this account that I venture to make a humble protest. I try to put myself in the position of the good, earnest English layman who interests himself in South African missions, prays for them, and contributes to their support.

Or again, I think of the undergraduate who is looking forward to Holy Orders, and ultimately to work in South Africa. When I think of the effect of this book upon such men I cannot help feeling that, with all his respect for missionaries and the religious aspect of their work, the author has done a grave injustice to missionary work as a whole.

One wonders what sort of impression would be left upon the mind of the unprejudiced reader who has no first-hand knowledge of South African missions? Surely this—that missionaries may be worthy men, but that they are mere sentimentalists who have taken no pains to study their work from a scientific point of view. They are men who are ignorant of the primitive virtues and the grounds of social solidarity amongst the Kafirs, and, even if they are not wholly blind to them, they are prepared to sacrifice these valuable assets for the sake of their system of education. They look out on Kafirland with their short-sighted vision and are satisfied with the outlook.

It is a heavy indictment, and there is little qualification. Many of us, when we look at ourselves and our own work, will say regretfully that it is very largely true. But is it not altogether too sweeping of missionaries generally?

I do not in the least find fault with Mr. Kidd for criticising methods or for pointing out failures, but I am very much surprised that he cannot credit missionaries with doing just the same. Few missionaries may have the special knowledge and special gift of Mr. Kidd, but I am convinced that many a missionary will see a large number

of his own ideals and aims expressed in the pages of this book, and will see there pictures of failure which he has often drawn with his own pen.

May I illustrate my meaning by selecting one or two passages?

1. "Missionaries of course directly aimed their blows at the system" (page 44).

What is the system against which missionaries have of course aimed their blows? It is the clan system. Mr. Kidd has a most interesting chapter upon this, and he carefully balances the advantages and the disadvantages of the system. But, for the socialism which exists within the clan system he has, of course, nothing but praise, and he claims for it, amongst other things, that it is the "seed plot in which the altruistic sentiment develops."

It is certainly true that there are numbers of forces at work which are breaking up the clan system and the healthy socialism which has been fostered by it.

Missionary work must be included amongst these forces because it deals with individuals, demands of them allegiance to One Who is greater than the chief, and seeks to develop within them a new sense of personal responsibility. But I think we may fairly claim that the missionary, having done so much, goes on to claim for Christ the social instinct which existed before solely in connexion with the clan. I do not even mean that he ignores the clan or the chief. On the contrary, he emphatically teaches his converts that they should loyally "render unto Cæsar the things that are Cæsar's" in the widest sense, but his aim is to carry the social instinct beyond the limitations of the tribe into the more universal brotherhood. He may fail, but the aim and the ideal ought to be recognised.

It would not be difficult to bring proofs of this aim from the writings of many missionaries, but perhaps the surest evidence is in practical result.

A large gathering of Christians at one of the great festivals seems to me to bear witness to the direction in which the missionary is working. Hundreds of native Christians gather to a common centre from places of varying distance from that centre. Some come in waggons,

a few on horse-back, the majority on foot. There are people of all tribes. Some are wealthy, some are poor; some are educated, some cannot read a line. They come together to a mission station where there are just as many differing elements. Every kraal on this mission is open to the visitors without discrimination of tribe, or degree, or education, and they find the fullest hospitality. Hosts and guests assemble in church at the various services as one family.

This is only one from a large number of possible illustrations which will tend to show that if the missionary is forced to some extent to de-socialise with regard to the clan, he is at the same time doing his utmost to gather the social instinct into a new and wider channel.

2. "The education of a backward race is as delicate a work as the training of defective or feeble-minded children at home; we educate *them* by means of highly trained teachers, but we let loose upon the Kafirs teachers whose sole qualification for the work is their goodness . . . " (page 148).

I do not complain of such a statement, but missionaries have spoken such words from the housetops for years, and they have backed up their words by strenuous efforts. In "Kafir Socialism" the words stand alone without qualification. It is true that a little later there is an appreciation of the work at Lovedale and Amanzimtoti institutions. But such qualification only serves to make the indictment more complete with regard to the educational work generally.

One would like to have seen some reference to the efforts which are being made in various directions towards a more scientific training for teachers. I cannot help thinking also that the case against the new-comer from England is rather too sweeping. A sensible man, who has received a fair education in England and wishes to be a missionary, comes out knowing that he is a novice and that a novice must hold his tongue and open his ears. He comes prepared to be a learner for years, and he comes to learn from men who have gradually accumulated a store of experience.

For the sake of many in the old country who will read

this book I should like to ask the author to give a little more credit to the intelligence of men whose names and whose work are justly honoured. We cannot forget that it is the missionary who, above all others, has striven to preserve things ancient and good. It is he who has collected the folklore and ancient traditions of the people. It is he who has studied with immense industry to preserve the ancient forms of the language. It is he who has sought to foster native talent and to direct it into new channels.

As a missionary I can honestly say that I should be ready to "turn the other cheek." I should be quite content to profit by the criticisms of "Kafir Socialism" and be prepared to welcome a sequel. But for the sake of those who may be caused to stumble I would urge that in this book Mr. Kidd has not done full justice to missionary work.

GODFREY CALLAWAY.

EDITORIAL NOTES.

Introductions to our readers.

MR. JOHN R. MOTT, who writes on the Missionary Conference which it is proposed to hold in Edinburgh in 1910, is the general secretary of "The World's Student Christian Federation," and has played a leading part in religious and missionary movements which have taken place within recent years in the universities and colleges of Great Britain and America. He has twice made an extended tour in the East in order to study missionary problems.

Mr. Nicholas Ferrar Davidson, K.C., who is a direct lineal descendant of the father and brother of Nicholas Ferrar, is a barrister of Toronto, and has been for twelve years President of the Brotherhood of S. Andrew in Canada. He is a graduate of Trinity College, Toronto, a member of the Senate of the Toronto University and a lay delegate in the Toronto synod. He attended the Pan Anglican Congress as a representative of the diocese of Toronto. He is also a member of the general committee which organised the Laymen's Missionary Movement in Canada.

Dr. S. Lavington Hart was formerly a Fellow and Lecturer at S. John's College, Cambridge. In 1892 he went to China as a missionary in connection with the London Missionary Society. After spending three years in the interior at Wuchang, he moved to Tientsin. The Anglo-Chinese College, of which he was the founder and is now the Principal, has over three hundred students and is self-supporting. Its complete course of study occupies eight years. Viceroy Yuan Shih Kai contributed 6000 taels towards one of its buildings, which was opened last year.

The *Rev. C. S. Rivington* is an Honorary Canon of Bombay Cathedral, and has been working in the diocese

of Bombay for thirty years. He is at present stationed at Betgeri Gadag, on the Southern Mahratta Railway.

The *Rev. A. Ward* is the chaplain of St. Mark's Church, Alexandria, and Anglican Archdeacon in Egypt.

The *Rev. A. F. Painter* worked for over twenty years as a missionary in connection with the Church Missionary Society in South India, and is now Vicar of Emmanuel Church, Wimbledon.

The *Rev. Godfrey Callaway* has been working in the diocese of St. John's, Kaffraria, for seventeen years. He was formerly Canon of the cathedral in this diocese.

The three bishops to whom we are indebted for articles in the present issue need no introduction to our readers.

The Turkish Revolution and Christian Missions.

To those who have not spent some time in Turkey and tried to get into touch with its peoples it is quite impossible to convey any adequate conception of the changes which have been brought about as though by an enchanter's wand within the last two months. The Editor of this Review when travelling in Asiatic Turkey has again and again been arrested or otherwise interfered with because he had shown sympathy towards Armenian Christians. On one occasion 600 Turkish soldiers were forcibly quartered on an Armenian monastery in which he had stayed in order to prevent any harm resulting from his visit. On more than one occasion Armenian Christians were imprisoned because they had been seen speaking to him in the street. A change as sudden as welcome has taken place, and Moslems who but a few weeks ago were only with difficulty restrained from murdering their Christian brethren are to be seen publicly embracing them. At Beyrout, for example, during the last week in July a large placard was erected in one of the public streets bearing the inscription, "Long live the Moslem-Christian Brotherhood," and below it "Long live Liberty."

"At many places and many times during the day, when the people caught sight of a Christian priest and turbaned Moslem in proximity to each other, they were pushed into each other's arms and made to kiss each other! . . . On Sunday the largest and

most remarkable demonstration took place in the Armenian church among the bazaars. The commander of the troops and many of the officers, together with the military band, were present. The Bishop, many of the priests, and many more of the Moslems made fraternal speeches, in which all bewailed the awful events of the present reign in Armenia, and welcomed the new era, in which there was to be liberty, equality, and fraternity, ending the so-called Armenian question for ever."

At Jerusalem a fortnight later similar scenes were enacted. Armenians were to be seen embracing Moslems and Jews shaking hands with Greeks. The Armenian monks entertained all the Moslems to lemonade, cigarettes and coffee. The Moslems held a service of thanksgiving in their Mosque on the Temple area, and, most wonderful of all! Moslems were seen walking arm-in-arm with Christians into the innermost building of the Mosque.

Our first impulse is to fall down upon our knees and thank God that the prayers of many in England and elsewhere for the freedom from persecution of the Armenian Christians have at length been answered. An Armenian Christian near Hadjin once said to us, "The Jews endured forty years' tribulation in the wilderness, we have endured more than four hundred years of persecution and tribulation."

But with a feeling of thankfulness comes the realisation that if the Church of Christ will but rise to the occasion the change in the political conditions of the Turkish Empire will mean the inauguration of a new epoch in the history of Christian Missions to Moslems. For the first time since the days of Mohammed it is now possible to circulate Christian literature and to explain the Christian faith to Moslems in the Turkish empire without incurring the risk of persecution or imprisonment. Let us pray earnestly that the Christian Church may have faith and courage to embrace the opportunity which lies before it.

The Lambeth Conference.

SINCE the last number of this Review was issued the fifth Lambeth Conference has been held. The first Conference in 1876 was attended by seventy-six Bishops, the one just held was attended by 242 Bishops. The

increase in the number of Bishops attending is a sign of the increasing importance which they attach to the Conference, and an indication of the steady development of the Anglican Church throughout the world. We recommend our readers to spend a shilling in order to obtain (from the S.P.C.K.) the encyclical letter issued by the assembled Bishops, together with their formal resolutions and the reports of the separate committees. Although these are characterised throughout by the extreme caution which befits those conscious of great responsibilities, the student of missions who is not weighted with similar responsibilities, and whose missionary views cannot be described as conservative, will nevertheless derive from them a good deal of encouragement. The subject which interests at once the student of missions and the man in the street more than any other discussed at the Lambeth Conference is that of Christian reunion. Great hopes were entertained that one result of the Conference would be to bring the reunion of the Anglican Church with the English-speaking Protestants throughout the world within the sphere of practical politics. Many who have read the resolutions of the Conference have expressed their regret at the lack of courage and of initiative which they appear to exhibit, but we believe that this pessimistic view is far from being justified, and that those who live to see Home Reunion an accomplished fact will look back to this Conference with intelligent gratitude.

Reunion with Presbyterians.

THE most important Resolution passed by the Conference dealing with the question of reunion was that:—

"The Conference is of opinion that in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which, while preserving the Faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate suggested by such precedents as those of 1610."

In the year referred to Spottiswoode, Lamb, and

Hamilton, three Presbyterian ministers, were consecrated in London as Bishops without previously having been ordained as deacons or as priests by any Bishop. The Resolution goes on to state that:—

"In the opinion of the Conference, it might be possible to authorise arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal orders, without involving any surrender on our part."

The scheme for reunion which has been discussed in Scotland, and was originally suggested by Bishop Wordsworth of S. Andrews, is not inconsistent with the principles laid down in these two Resolutions.

The Archbishop of Melbourne, in an article which appears in the *Contemporary Review* for September, gives a hopeful account of the recent progress which has been made in Victoria in the direction of reunion and inter-communion on the part of the Anglicans and Presbyterians. Speaking of the bearing of these questions upon foreign missionary work, he says, "I wish to express my conviction that the problem will find its first solution in the free atmosphere of Christian work outside the British Isles. It is difficult enough to commend the Christian faith, whether among the cultured people of India or among the slow and conservative Chinese, but the task becomes well-nigh impossible when everywhere it is hampered by competing interests and varying messages all professing to be delivered in the name of the one Divine Master." Referring to the action of the last Lambeth Conference, he says, "It lays upon the Anglican Church in every part the duty of initiative. Before another Lambeth Conference is held there are those who hope that great progress will have been made in the cause of unity. The Church of the future will not be one which has gathered into itself disobedient and rebellious children, but one which has prepared itself by penitence and renunciation to undo the evil effects of self-will and to gather into its fold all that is most excellent."

"Passing Protestantism and coming Catholicism."

We have received a copy of a book entitled "Passing Protestantism and Coming Catholicism," written by Dr. Newman Smyth, which, in view of the nature of its contents and the wide influence exercised by the author in America, is deserving of the attention of all interested in the question of reunion. Dr. Newman Smyth is a Congregationalist, but his influence extends far beyond the limits of his own denomination. After pointing out that "the missionary obligation of the Gospel presses home the immediate duty of a recovery of the lost unity of the Church," he describes what he regards as the intolerable evils which have resulted from divided Christianity. He then discusses the spirit and hopes of the movement called Modernism within the Roman Church, and refers to the Pope's attitude towards the laity as indicated by the words used in his recent encyclical, "Note, Venerable Brethren, the appearance of that most pernicious doctrine which would make the laity a factor of progress in the Church." This attitude, he maintains, must sooner or later be abandoned if the Papacy is to continue. "Constitutional Government is wrought into the faith of the people. The Church cannot long survive as an exception. The demand for a constitutionalised Papacy Rome cannot resist and outlive." He looks forward to the day when the progress of Modernism, by rendering impossible the continuance of Papal absolutism, shall bring about the reunion of the whole Christian Church. Break through Papal absolutism, he writes, "and the rest of the middle wall of partition offers no longer an insuperable obstacle. And that point has already been carried by the historians. Historical research has undermined the foundation of it. From either side modern historians have torn down that wall, and are now greeting one another as comrades."

The chief interest of the book lies, however, in the last chapter, in which Dr. Smyth contends that, if reunion with Rome is still comparatively distant, reunion with other branches of the Christian Church presents no difficulties which can be regarded as insurmountable in the very near future. He urges that the attitude which has been adopted

by the bishops of the Anglican Church should render it possible to discuss the reunion of the Anglican Church and a large number of those religious Bodies which have separated from it. We quote a few sentences relating to such a reunion which are specially significant.

"Episcopacy holds the key to the door through which other Churches may be invited to enter a Catholicism large enough to hold them all. . . . The Episcopal Church, by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the Churches. How it shall heed this call, in what definite and practical ways it may be guided to meet this opportunity, seems to be the first and immediate question of Protestant reunion. Others must wait for its answer."

If those whom Dr. Smyth has represented in the past are prepared to endorse his latest views, the prospect of reunion in America, and indeed throughout the English-speaking world, is far brighter than some of us have been accustomed to believe.

We understand that the book is to be obtained from Messrs. Hodder and Stoughton in England, price 5*s*.

"Co-operation of missionary agencies."

The Report of the committee of the Lambeth Conference which was appointed to consider the subject of foreign Missions contains several suggestions of considerable interest relating to the baptism and marriage of converts, and to racial problems and the organisation of autonomous native churches. It also contains the following resolutions relating to the co-operation of missionary agencies in the Mission field:—

"1. That it is much to be desired that there should be an understanding between Christian bodies engaged in evangelising the non-Christian world—(*a*) That missionaries shall not, without very strong reasons, except in large cities, begin new operations in a field already effectively occupied; (*b*) that they shall not seek to attach to their own body those who are already Christians of other denominations, while at the same time they are fully justified in receiving to their own body, after due inquiry and

communication with the proper authorities, members of other bodies who, of their own accord, seek such admission."

"2. That there should be some agreement to prevent the possibility of persons disaffected on grounds of discipline from being transferred from one body to another."

The superlative poverty of Anglicanism.

MANY of our readers will doubtless have been hoping and praying that the free atmosphere of England in which the Roman Eucharistic Conference has been held might tend to promote liberal thought and a better understanding by some of the Roman Catholics on the Continent of the Anglican position. How great a change must take place before reunion with the Church of Rome can be profitably discussed in England may be gathered from the following quotation from the *Osservatore Romano*, which is the official organ of the Vatican. Speaking of the holding of the Pan-Anglican Congress in England, it says that "a religion without a legitimate hierarchy, although calling itself Christian, is a religion only for this world, as the questions discussed by the Pan-Anglican Congress showed. Throughout the centuries," it continues, "all the religions which have arisen without the seal of a real Divine personality have been similar to that discussed at the Congress. All aimed at securing the largest amount of joy in this life, without caring for the other world." In conclusion it says :—

"The spectacle of Catholic Rome venerating to-morrow the glorious tomb of S. Peter, enshrined within a church which is a miracle of art, will afford the best answer to the superlative poverty of the Pan-Anglican Congress."

A world Missionary Conference.

WE fear that some of our readers will hold their breath in horror when they grasp the fact that the Pan-Anglican Congress is to be followed by another which is, if possible, still more ambitious in its aims than was the one which is just over. We trust, however, that they will not be content to draw any conclusions from the

magnificent title of the proposed Conference until they have read carefully what Mr. Mott has to say on its behalf. We have ourselves been converted by its arguments supplemented by the explanations which we obtained from a personal interview with the writer. The proposed Conference will be organised on less popular lines than was the Pan-Anglican Congress, as membership will be limited to those who possess first-hand knowledge of missionary work, but the results of the labours of the eight separate Commissions which are already being formed and which have two years of arduous toil before them, will be of unique interest to all supporters of missionary work throughout the world. Those who are responsible for arranging the Conference have received expressions of approval and sympathy from the Archbishop of Canterbury, and from several other English diocesan Bishops, and many other churchmen who took a prominent part in the Pan-Anglican Congress.

Eating beef in India.

We have received from several English residents in India expressions of gratitude for the article which appeared in our last issue urging that English residents in India who desired to show sympathy with Indians and to commend to them the Christian faith should refrain from eating beef. In more than one case our correspondents tell us that they have long made it a rule to do so. Canon Rivington, an article from whom, on a different subject, appears in the present issue, writes:

"With reference to the article on Christians in India not eating beef, it may interest you to know that when a meat market was built here two years ago the municipality, which consists almost entirely of Hindus, built twenty-four stalls for *mutton* butchers, but not one for the single beef butcher who exists. He was relegated to a hut in a field near the slaughter-house, and there he is to-day!

"We have a population of some 32,000, including a small railway population of Europeans and Eurasians.

"I was once standing on the platform of a station talking to a Brahmin when a European came up with some game he had shot; the Brahmin turned to me and said, 'I hope, Mr. Rivington,

you don't shoot.' I was glad to be able to assure him I did not. To me it seems somewhat out of place for a *padri* to preach the gospel of love in the morning and then go out shooting in the afternoon, as it must prejudice him in the eyes of the Hindus, and in order to commend our Gospel we do well to abstain."

The Laymen's Missionary Movement in Canada.

SINCE the article which appears in our present issue on the Laymen's Missionary Movement in Canada was written we have received an extract from one of the Toronto newspapers which shows how rapidly the scheme described by Mr. Davidson has been developed. In the course of an article referring to the movement the newspaper says :—

"The Laymen's Missionary Movement, with headquarters in this city, is daily forming its plans for launching a national campaign which is the first of its kind in this country.

"Mr. N. W. Rowell, K.C., president of the council, has issued the following statement :—At the meeting of the Canadian Council of the Laymen's Missionary Movement, held in the city yesterday, the plans for the autumn campaign were largely settled. The council expects to introduce the movement to all parts of the Dominion by holding a series of meetings covering a period of six weeks, and extending from Halifax to Victoria. Meetings will be held in the following important centres: Halifax, St. John, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, Winnipeg, Regina, Moose Jaw, Calgary, Edmonton, Vancouver, and Victoria. A number of other important centres have requested meetings, and so far as possible their requests will be complied with. At most of the centres mentioned strong local committees have already been appointed, consisting of the leading business men identified with the different churches, and preliminary arrangements are well under way, particularly in the East and West.

"The general character of the meetings will be the same in each centre, and will include a laymen's dinner, a series of meetings or conferences at which the conditions and needs of mission work, both at home and abroad, will be fully presented and discussed, and practical suggestions will be given as to organisation and methods for introducing and spreading the work and inspiration of the Laymen's Missionary Movement throughout the whole country.

"Missionary literature of a character to appeal to business

men is being prepared, and will be extensively used throughout the campaign.

"It is the intention of the Laymen's Missionary Movement Council to arrange their programme so that two prominent laymen from each denomination will address meetings in different parts of the country."

Is it altogether impossible to imitate in England the action of our friends and fellow-Christians in Canada?

LETTERS TO THE EDITOR

THE EVANGELICALS OF 1799 AND THE OLD CHURCH SOCIETIES.

DEAR SIR,—In THE EAST AND THE WEST for July you question Mr. Balleine's statement in his "History of the Evangelical Party" that at the time the C.M.S. was started the Evangelicals could not "throw their strength into the old Societies," because "neither the S.P.G. nor the S.P.C.K. would have anything to do with an Evangelical." You refer to John Wesley having been a missionary of the S.P.G., but that was sixty years earlier, when there was no "Evangelical party," and, if there had been, Wesley would at that time certainly not have belonged to it. Then you say that, although difficult, it would have been "far from impossible" to add "Evangelical enthusiasm" to "the more sober piety which at that time characterised the S.P.G."; and you justly draw attention to the democratic constitution of the Society. You then observe that a union of all sections in one Society would have been theoretically to the advantage of the Church, although practically it might not have "evoked the enthusiasm and support which the C.M.S. has obtained." On this latter point I do not wish to write. There is much to be said on both sides on the question of distinct Societies or one united organisation. But I ask leave to notice the historical point only.

The facts are these:—Several of the founders of the C.M.S. were subscribers to both the S.P.G. and the S.P.C.K. Probably some of them were also actually incorporated members; but it was by no means a matter of course that every one who desired to be a member was elected, for "black-balling" was not unknown. Josiah

Pratt, who was Secretary of the C.M.S. from 1803 to 1824, and who also gave important aid in the revival of the S.P.G. in and after 1818, records that (apparently about the time the C.M.S. was founded) "a most worthy man" was refused admission because he was recommended by William Wilberforce; and Charles Simeon himself, twenty years later, when he had been nearly forty years at Cambridge, and had lived down the old opposition there, was "black-balled" on applying for membership in the S.P.C.K. No wonder, then, that Pratt wrote in 1813, "So exclusive a spirit prevailed that any offer of co-operation for the purpose of sending missionaries would have been rejected instantly by the junto that then controlled its proceedings"—that is, of the S.P.C.K. about 1799.

I do not write this to reproach the S.P.C.K. and S.P.G. To me it seems quite natural that the prejudices indicated should have prevailed. I observe that the average journalist imagines that at the commencement of the nineteenth century the Evangelicals were dominant in the Church, whereas they were utterly despised and ignored, as all contemporary evidence shows. Imagine Trinity College, Cambridge, refusing to receive John Venn as an undergraduate because he was a son of the first Henry Venn, of Huddersfield! (John thereupon went to Queens', the college of which his father had been Fellow, and of which his son, the second Henry Venn, the C.M.S. Honorary Secretary, also afterwards became a Fellow). Imagine Henry Martyn, Senior Wrangler, being allowed to preach in no church in his native county of Cornwall except his brother-in-law's, because he was Simeon's curate! Imagine the Bishop of London's carriage setting a lady down at the Plough Inn at Clapham because it could not be properly seen to stop at the rectory, where she was going to visit John Venn, then rector!

I do not think, therefore, that the leaders in the S.P.C.K. and S.P.G. can be fairly blamed for their attitude towards the "serious clergy," as the Evangelicals were then called. But of course it fully accounts for these latter establishing a Society of their own.

I should add that the splendid energy which had founded the S.P.C.K. and S.P.G. a hundred years before was almost dead at the close of the century. Both Societies were suffering from the terrible conditions of the time consequent on the French Revolution; and they naturally were not influenced by the Revival movements. If they had been then what they afterwards became, and what they are to-day, I for one doubt whether there would have been a C.M.S. at all. Perhaps it is not wholly inappropriate to recall the words of Nehemiah: "Howbeit our God turned the curse into a blessing."

EUGENE STOCK.

THE ISLANDS OF MELANESIA.

DEAR SIR,—I have been reading the current number of THE EAST AND THE WEST with great interest, but may I call your attention to what strikes me as an important omission in the article on "The Islands of Melanesia"?

On p. 286, line 8, Mr. Howard states that a group of islands called the "Duff Group" were so named after the "Duff" "which sailed from Blackwall (London) in 1796," etc. But he omits to say that this vessel was then taking out thirty missionaries to the South Seas, these being the very first missionaries sent out by the London Missionary Society. A number of these missionaries were left on the Island of Tahiti (in the "Friendly" group), and then the "Duff" planted missionaries on other islands of the same group and also in the "Marquesas" group.

I hope that you may have room in the next number to call attention to this point, and wishing you all success with your valuable Review.

Yours very sincerely,
TALBOT E. B. WILSON.

P.S.—I am not a descendant of Captain Wilson, but am last year's Chairman of the L.M.S. Board of Directors.

REVIEWS.

Buddhism, primitive and present, in Maghada and in Ceylon. By R. S. COPLESTON, D.D., Bishop of Calcutta. 301 pp. Published by Longmans. 8vo. 10*s.* 6*d.* net.

WE cordially welcome the republication of this book, which was for many years one of the standard works on Buddhism, but which has been out of print and almost impossible to obtain for some time past. Dr. Copleston was for twenty-seven years Bishop of Colombo. In the preface to the original edition he says, "My statements and opinions are not derived at second-hand from translations or manuals. I have read a large part of the original 'sacred books' of which I speak—almost all that has been published, and a good deal that has not—and I have had access to competent Sinhalese authorities." The new edition has been entirely rewritten, and notice has been taken of any recent discoveries relating to the history of Buddhism.

In an introductory note on the number of Buddhists in the world the author is disposed to agree with Dr. Legge, the late professor of Chinese, who said, "Instead of being the most numerous of the religions (so-called) of the world, it is only entitled to occupy the fifth place, ranking below Christianity, Confucianism, Brahmanism and Mohammedanism, and followed, some distance off, by Taoism."

Dr. Copleston is apparently inclined to regard Brahmanism (*i.e.* Hinduism) as more inspiring, and as holding out higher ideals than Buddhism. "For," as he says, "with all its proud claims and assertions of attainment, Buddhism does in effect deny the high capacities of man. The Brahman ideal of absorption into the One Supreme Being was nobler and nearer truth. That Buddhism knows nothing of such absorption, if only because it admits no Supreme Being, is now at last beginning to be understood. The Buddhist theory makes the fatal mistake of supposing that it is grand to have nothing and no one to look up to. The monk, if he has attained the further stages of his course, can look down, it is pretended, on deities and all that is divine. But this does not exalt the monk, it takes away from him the opportunity of being great. . . . Buddhism degrades man by denying that there is any being above him." Later on he quotes from the "Buddhist Cate-

chism," which has been written at the instigation of European Buddhists, and is being circulated by them in Ceylon, "a personal God Buddhists regard as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men."

The book is written throughout by one who keenly sympathises with all that he recognises as good either in the old Buddhist literature or in the practice of modern Buddhism. The latter has been considerably affected by the revival of Buddhism which has been promoted by Europeans. He expresses his regret that those who have promoted this revival, and who have issued the "Buddhist Catechism," have practically endorsed the popular belief of the Sinhalese Buddhists which "peoples every wood with . . . demons, goes to Hinduism for the personal guardians of house and crop and the personal wielders of luck and pestilence, goes to the basest sorcery for the personal agents of malice and revenge."

In view of the reluctance of the Sinhalese to take the lives of animals, which is so often quoted as a proof of their humanity, it is distressing to be told that, according to the evidence obtained by a Commissioner who went to Ceylon to inquire into its criminal statistics, its people are responsible for more murders than any other people in the world. In many of the country districts in the interior, where Buddhism has met with no rival, marriage is practically unknown. On the other hand, in the maritime provinces, where the people have for three centuries had intercourse with Christian nations, marriage is respected and the morality of the people is comparatively high. "It would be unfair," as the Bishop says, "to charge this upon Buddhism as a positive result, but it is a result which a higher level of practice among teachers and leaders would have prevented." The book closes with an expression of regret that in Ceylon Buddhism has not been a power in favour of virtue. "I should be thankful," says the Bishop, "to learn that the case was better than I have represented it. I shall be most thankful if, whether by the labours of Buddhists or by those of Christians, it can be improved." We cannot too strongly commend the book to the attention of our readers. Our only regret is that it is not issued at a price which would ensure for it the circulation which it deserves.

Handbooks of English Church Expansion:—*South Africa*, by Bishop Hamilton Baynes, sometime Bishop of Natal. *Australia*, by the Rev. A. E. David, sometime Archdeacon of Brisbane. Published by Mowbray. Price 2*s.* each, net.

These form the fourth and fifth volumes of the series of which "Japan," "Western Canada," and "China," have already been

published. Our readers will be inclined to agree with Bishop Baynes' own comment that in the volume on Africa "the Church controversy has monopolised attention to a degree which some may consider disproportionate." The volume should prove of great interest to those who are already interested in questions of ecclesiastical policy and organisation. Moreover, the Colenso controversy, which occupies so prominent a place, is one which will appeal to many who are not members of the Anglican Church. Bishop Gray of Capetown and Bishop Colenso of Natal were both saintly men. The former took a pass degree at Oxford, the latter was Second Wrangler at Cambridge. We have only to study the photographs of the two men to realise how likely it was that they would misunderstand each other. Bishop Colenso's ideal as described by Bishop Baynes was, "freedom of thought and action, so that the essentials of Christianity might be presented to a vigorous and childlike race of heathens in attractive simplicity, stripped of the elaborate subtleties of dogmatic theology which had puzzled the brains of long generations of controversial divines in the older countries." Bishop Gray believed that the perfecting of ecclesiastical organisation was of utmost importance in order to enable the Church to accomplish its true mission. He described the Privy Council of England as "the masterpiece of Satan for the overthrow of the Faith"; he suspended and eventually deprived one of his clergy of his living because he had refused to summon a meeting to elect a representative to the diocesan synod. Bishop Colenso's views on Old Testament criticism, the greater part of which are now held by more than one diocesan bishop in England, were put forward in a bald and irritating manner and with little regard for the feelings and prejudices of his fellow bishops, and it is no wonder that his own character was frequently misunderstood. Happily the controversy and its visible results are now almost entirely a thing of the past. The ideals of both bishops have, as this volume shows, to a large extent prevailed. The Church organisation which Bishop Gray did so much to create has developed far beyond his most sanguine expectations. On the other hand the Church, alike in England or in South Africa, has refused to propound or enforce any view of inspiration other than that which is expressly indicated by its existing formularies.

The author of the second volume, on "Australia," tells us in his preface that in order to include the history of a hundred years in the narrow limits of his volume he has been compelled rigidly to exclude details, and to describe results rather than processes. In view of these limitations, which greatly increase the difficulty of making the book interesting from a popular standpoint, he has accomplished his task extremely well. We quote one sentence from the introductory chapter. "In the 'Bush' a new type of

Briton with distinctive faculties and characteristics is being evolved, who in the future is likely to prove the real backbone and dominant influence in the country. These men, who live on the land, represent the best type of Australians. . . . They are hospitable, warm-hearted, and generous, and in maintaining these traits they are only carrying out the traditions of the 'Bush.' . . . Sentiment and religion are closely connected, and if the Australian appears careless of the outward observances of religion, his attitude is the result of lack of opportunity rather than of any inherent incapacity or dislike for religion itself. He is not so much irreligious as non-religious, because the claims and duties of this side of his nature have not been adequately placed before him; and it is the experience of the majority of workers that he is more responsive to spiritual appeal than is the case with the average Englishman."

The Baganda at Home. By C. W. Hattersley. 227 pp. Published by the Religious Tract Society. Price 5*s.* net.

A POPULAR and very readable account of the habits, customs and recent history of the people of Uganda. The book contains a hundred very good illustrations, and is apparently issued below cost price. The author, who has been a C.M.S. missionary in Uganda for ten years, writes in a very pleasant style, and his book deserves to obtain a wide circulation. It is not primarily concerned with missionary work, but a good deal of information is supplied incidentally. The C.M.S. Mission to Uganda has been from the first, as he tells us, an educational one. "Of its 60,000 Church members the numbers who cannot read can be counted only by the dozen: and of these only those are allowed to be baptized who through old age or blindness are unable to master their letters."

In the chapter on "How the People Live" the author refers to the light which has been thrown by recent discoveries on a question of very general interest, viz., how did the dark-coloured races become dark? The answer usually given is that by the process of evolution and the survival of the fittest in the struggle for life dark variations of skin survived, and eventually superseded all others. The difficulty has always been that white, not black, is the colour which appears to be the best protection against the sun's rays. Recent experiments have helped to explain this difficulty. The author says, "Whilst white or light colours undoubtedly reflect better the heat rays, black and dark colours afford the best protection from the rays of light which are the greatest source of danger. . . . Professor Marshall Ward has

found that on fungi and bacteria sunlight has a fatal effect, except in those cases where protective pigments are produced. . . . This discovery naturally suggested the idea that a similar function was performed by the brown pigment which is the distinguishing feature of the races who inhabit the tropics. Dr. Sambon and M. Baly . . . caused electric light to pass through a thin layer of dark human skin, and found that the actinic, or ultra-violet, rays in which such light is very rich were completely absorbed. The conclusion is that in the tropics Europeans should wear black, red, or orange clothing underneath their white outer garments, white being retained to throw off the heat rays. White clothing over a white skin exposes the body to the actinic rays, which are most injurious. Importers of cattle to tropical Africa hold that dark-skinned cattle are most likely to stand the climate."

One chapter is devoted to an account of the ravages of the sleeping disease, and of the efforts which have been made to find a remedy for it. It is suggested that the disease was introduced into Uganda by the native troops which Emin Pasha left behind there, and which had come from the Congo. Owing to the presence of this disease the deaths in Uganda during the last four or five years have outnumbered the births by four to one. "The desolation round the shores of the Lake is most depressing, and where, up to recently, as far as the eye could reach were peaceful homesteads with luxuriant gardens, now all is desolate, and nothing but long elephant grass and weeds are to be seen. Canoe-making and fishing have become occupations of the past, and though the Lake teems with fish very few can be obtained." The author is not optimistic in regard to the remedies which are alleged to have been discovered. The disease has been traced to the "kivu" fly which exists all round the Lake, but as the Lake is 2,400 miles round, and the fly is found on other lakes and on river banks, the task of exterminating it is a difficult one. If, as Professor Koch suggests, it feeds only on crocodiles, a vigorous crusade against crocodiles might produce good results. It seems uncertain as to whether any real cases of permanent cure have taken place in Uganda. The book closes with an earnest appeal for further volunteers to take part in the evangelisation of the Baganda.

Tramps round the Mountains of the Moon and through the back gate of the Congo State. By T. B. Johnson. 316 pp. Published by Fisher Unwin. Illustrated. Price 6*s*.

THE author worked as a C.M.S. missionary for five years in the kingdom of Toro, which lies to the west of Uganda. During this

time he had occasion to make several journeys in the neighbouring districts, the longest of these including a march through part of the pygmy forest and a corner of the Congo Free State and round Mount Ruwenzori. Many of the descriptions which he gives of the country and peoples are very graphic. In the districts in which missionary work has been started he has frequent occasion to point the contrast between the present and past conditions of the inhabitants and to emphasise the duty of extending missionary effort. We commend to our readers who have studied law the following case, which the author describes as being tried in the presence of the king of Uganda and his chiefs, who formed the highest court of appeal. "A herd of elephants was wandering about a plantation, doing terrible damage as it went. A peasant having procured a gun, fired at them and shot one. The herd cleared off, and later on the wounded beast fell into a pit dug by another man at a distance. Who was to have the tusks? As the man who had originally shot the beast tried to make good his claim chief after chief would throw in his remarks on the case, and the king pass on asides to the prime minister, and at times the discussion would become general, the witnesses and everybody else vigorously joining in; then the chief of police, thinking the matter was getting too much out of hand, would dash about, shouting 'Muculere, muculere' (be quiet, be quiet), and fetch down his rhino whip on the back of the offender who failed to obey the more peaceful warning. . . . Much was at stake—the chance of a life-time—for it meant sudden riches to the successful claimant."

We remember a question which was asked in the Law Tripos at Cambridge which resembled this in intricacy and, to some extent, in the legal principles involved. "A man's house slips down on to his neighbour's property in a landslip: is this a case of trespass?" We will not spoil the interest of future readers of the book by explaining the decision at which the king of Uganda arrived.

Mr. Johnson's references to the cruelties practised by the officials of the Congo Free State are very discouraging. However, he lays the blame for what is being done not on the local officials, but on the authorities at home, who, we are glad to remember, are about to be changed. He says: "The fault rests not with the individual officers, but with those responsible for the system under which the State is administered. . . . Set a representative of the Government down in an isolated spot, with only a companion or two, several days away from the observation of a neighbouring post or a superior officer, require him to bring in a quantity of the tribute sadly taxing the strength of the people in his district, make his credit with the Government depend upon

his securing the full quota of tribute even when it becomes increasingly scarce and the people have to go further afield to seek it, give him arbitrary authority and a company of cannibal troops drawn from a stronger tribe than the local inhabitants for the enforcing of the requirements in the villages around, and what can be expected? If such a man is able to treat his people with any humanity, it is surely not because of the system which he administers, but in spite of it."

The Wheat among the Tares: Studies of Buddhism in Japan. By the Rev. A. Lloyd. 146 pp. Published by Macmillan. Price 3*s.* 6*d.* net.

THE author, who was formerly a missionary in connection with the American Episcopal Mission to Japan and is now a lecturer in the Imperial University of Tokyo, here endeavours to show that Japanese Buddhism has been largely influenced in the past by Christian thought, and that the best way in which to commend Christianity to the Japanese is to make much of the various points of similarity which exist between the two. The author writes: "We too can say, and if we can, surely we ought to say so, 'Search your Buddhist Scriptures, for in them ye think ye have eternal life, and they are they that testify of Christ.'" Many of the points of connection between Christianity and Buddhism which are here suggested seem to us to rest upon a most uncertain historical foundation, but the author's long experience of Japanese Buddhism entitles him to a respectful hearing. The book ends with an earnest appeal to its readers to support a Roman Catholic teaching community which, as the author states, "is, we may hope, destined to form the beginning of a true 'school of the prophets' for this country."

Albert Maclaren: a pioneer missionary in New Guinea. By F. M. Synge. With an Introduction by Sir Wm. Macgregor, formerly Governor of British New Guinea. 172 pp. Published by the S.P.G. Price 2*s.* net.

THE early story of the Anglican Mission to New Guinea is one of the most romantic of modern missionary stories. Its founder, Albert Maclaren, whose work is here described, and who was one of the ablest missionaries whom the nineteenth century has produced, was a man of high ideals, and his marvellous power of influencing others arose to a large extent from his refusal to believe that his friends or acquaintances could be moved by motives less high than his own. Though he worked for a

very short time in New Guinea, his labours have been fruitful of great results. Few will read this sketch of his work without feeling the contagion of his enthusiasm, and without becoming conscious of an increased desire to obtain some measure of the Christ-like sympathy which was the secret of his power. The book is well illustrated, and contains a chapter by the Bishop of New Guinea bringing the history of the Mission up to date.

Portraits of the Archbishops of Canterbury. Edited by G. M. Bevan, and issued with the approval of the Archbishop of Canterbury. Published by Mowbray. Price 3*s.* 6*d.* net.

THIS contains portraits of the Archbishops for the last 500 years, which are for the most part reproduced from paintings in Lambeth Palace. To these are added brief notes concerning the rest of the archbishops back to the time of Augustine, which are in many cases illustrated by reproductions of their tombs, seals or coins. The pictures are wonderfully well reproduced. They also include two of Lambeth Chapel, a place which is of unique interest to all students of Anglican Missions. Within its walls more than four hundred Bishops have been consecrated. Their number includes William White, Samuel Provoost and James Madison, the earliest bishops of the American Church with the exception of Seabury; Charles Inglis, of Nova Scotia, the first bishop for the colonies; Thomas Middleton, the first bishop for India; and William Broughton, the first bishop of Australia. "Amongst the notable events which have taken place in the chapel was the appearance of John Wycliff before Archbishop Sudbury, in 1378, to answer a charge of heresy. The proceedings were interrupted by the citizens of London, who forced their way into the chapel, and a messenger arrived from the Princess of Wales forbidding the condemnation of Wycliff."

The Churchman's Missionary Atlas. 4to. size. Price 4*s.* net with coloured maps, and 1*s.* net in limp cloth with black and white maps.

THE first edition of this Atlas having sold out during the past nine months, a second edition has been issued containing some corrections and additions. The Atlas includes a hundred pages of information relating to colonial and missionary work throughout the world, and forty maps. It is intended to meet the needs of those who support more than one Anglican Mission or who desire to understand the work which is being done by the Anglican Church as a whole.

Memories of Edmund Symes Thompson, M.D., F.R.C.P. By his Wife. 195 pp. Price 3*s.* 6*d.* net.

DR. SYMES THOMPSON was almost as widely known for his practical interest in foreign Missions as for his capacity as a doctor. He was a member, and for nine years the Provost, of St. Luke's Medical Guild, and was one of the chief supporters of St. Luke's Hospital. The book contains much which will be of interest to his very many friends.

Outlines of Missionary Lessons, including a Series of Lessons introductory to the Study of Missions, and Sketches of Mission Work in the Colonies and amongst the Heathen. Published by the S.P.G. 226 pp. Price 1*s.* net.

THIS is a new edition of a book which has obtained a large circulation amongst teachers in Sunday schools and elementary day schools. The new edition contains three additional Lessons dealing with the Missions of the Anglican Church in the West Indies. Every teacher should possess a copy of this book.

A Cycle of Prayer and Praise. 78 pp. Published by the S.P.G., in cloth, 2*d.* This has been published as a supplement to the Churchman's Missionary Atlas.

IT contains a list of the S.P.G. missionaries throughout the world, and is issued in the hope that many will be induced to pray for the missionaries by name according to a definite plan.

Other Girls. By E. K. Snell. 127 pp. Published by the C.M.S. Price 1*s.* illustrated.

A DESCRIPTION of the life of some representative girls in Uganda, India and China. The book begins by quoting the following advertisement which appeared in a London newspaper in 1772: "To be sold, a black girl, eleven years of age, who is extremely handy, works at her needle tolerably, speaks English perfectly well, is of an excellent temper and willing disposition. Inquire of Mr. Owen at the Angel Inn, behind St. Clement's Church in the Strand."

Conference of Bishops of the Anglican Communion, holden at Lambeth Palace July 6 to August 5, 1908. Encyclical Letter from the Bishops with the Resolutions and Reports. 198 pp. Published by the Society for Promoting Christian Knowledge. Price 1*s.* (see reference to this on p. 455 of this Review).

The Japan Mission of the American Church. By the Rev. R. W. Andrews. 160 pp. in paper cover. Published by the Church Missions Publishing Co., Hartford, Conn. Price 50 cents.

THE first thirty pages contain a brief sketch of the life and religion of the Japanese, the rest of the book being devoted to a description of the missionary work carried on by the American Church in the dioceses of Tokyo and Kyoto.

The Hindu at home, being sketches of Hindu daily life. By the Rev. J. E. Padfield, formerly C.M.S. missionary at Masulipatam. Published by S.P.C.K. Depository, Madras, and Simpkin, Marshall, London. Price 3*s.* 6*d.* net. Second edition.

CONTAINS a large amount of important information relating to marriages, festivals, funerals, and social customs of the Hindus of South India.

Missions and Sociology. By the Rev. T. E. Slater. 69 pp. in paper cover. Published by Elliot Stock. Price 1*s.* net

MR. SLATER will be known to many of our readers as the author of "The higher Hinduism," one of the best books ever written on Hinduism.

The Indian Christians of St. Thomas, otherwise called the Syrian Christians of Malabar, a sketch of their history and an account of their present condition as well as a discussion of the legend of St. Thomas. By the Rev. W. J. Richards, D.D. 138 pp. Published by Bemrose. Price 2*s.* 6*d.*

OUR readers will remember the article contributed to this Review on "The Syrians of Malabar" by Dr. Richards in January last. They will be glad to read the fuller and illustrated account which is here given. Dr. Richards was for thirty-five years a missionary in Travancore.

Broken Snares. By E. S. Karney, of the C. of E. Zenana Missionary Society. 156 pp. Published by R. Scott. Price 1*s.* 6*d.*

The Vision of Unity. By the Dean of Westminster. Published by Longmans. Price 6*d.* net in paper; 1*s.* net in cloth.

FIVE sermons, the first of which was preached on July 5 to the Bishops assembled to receive the Holy Communion in Westminster Abbey at the beginning of the Lambeth Conference.

The desire of India. By Surendra Kumar Datta, B.A., M.B. 307 pp. Published by the "Young people's missionary Movement," Fleet Street. Price 2*s.* net.

THIS book has been issued at the suggestion of a committee representing several different missionary societies "for the use of missionary Bands and Study Circles." The writer, who is a native of India, is a lecturer in the Forman Christian College, Lahore, and was until recently travelling secretary of the "Student Volunteer missionary Union" in Great Britain. The book admirably fulfils the object with which it was written. It does not attempt to give any detailed account of missionary effort throughout India nor to discuss the problems raised by missionary work amongst the educated Hindus nor amongst Mohammedans. It is chiefly concerned with the life of the inhabitants of the villages of India and with the missionary work which has been done amongst them. The titles of its eight chapters will give some indication of the contents of the book. 1, The land and its inhabitants; 2, The life of the people; 3, India's search; 4, India's invaders; 5, Christianity in India; 6, Problems and methods; 7, The Indian Church; 8, The need of India. It contains numerous and well chosen illustrations.

Round the World in a Hundred Days: a Visit to China's Missions. By the Rev. F. S. Webster. 160 pp. Published by R. Scott. Price 2*s.* 6*d.* net.

AS the author explains that he came into personal contact with 1,300 missionaries during a space of eight weeks it is not surprising that his impressions are of a somewhat superficial character. It consists to a large extent of extracts from the author's diary.

Coverleigh Rectory. By Mary D'Aguilar. 216 pp. Published by R. Scott. Price 3*s.* 6*d.*

A WELL-WRITTEN story largely founded on fact, describing how a clergyman who was prevented from going out as a missionary himself sought to promote interest in missionary work at home. The story was originally written in order to read to a girls' missionary party.

The History of the London Society for Promoting Christianity amongst the Jews from 1809 *to* 1908, by the Rev. W. Gidney, Secretary of the Society. 672 pp.

THIS book, alas! has to begin and end with references to the persecutions or massacres of Jews by professing Christians. In

November 1905 massacres of Jews by Christians took place at Odessa, Kieff, and other places in Russia, when, according to Dr. Adler, the chief Rabbi of England, 20,000 were murdered and 100,000 were injured. When we consider the way in which the Jews have been treated in Europe since the Christian era it is small wonder that the list of conversions to Christianity has not been a longer one. This volume gives an account of the work of the London Jews Society at home and abroad since its foundation in 1809. If there are not many successes to record, the work done has been carried on with earnestness and faith, and has laid the foundation for more encouraging work to be done in the future. The income of the Society has shown a steady increase during the last six years.

The Practice of the presence of God, being Conversations and Letters of Brother Lawrence. Published by Allenson. Price 6*d.*

WE are glad to draw attention to the very pretty new edition of this little book which has just been issued. It is one which has helped to inspire many missionaries, and cannot be too widely known. It contains the conversations and letters of one Nicholas Herman, of Lorraine, a lowly born and unlearned man, who after having been a soldier and a footman, was admitted a lay brother among the Carmelites at Paris in 1766, where he served in the kitchen of the community. The book is a translation from the French.

The Gospel in the Psalms. Being a study of the Commission to evangelise the world as foreshadowed in the Psalms. By the Rev. G. T. Manley. 128 pp. Published by the C.M.S. 1*s.* net. Intended for the use of study circles and Bible classes.

Russia and Reunion. A translation of Wilboisk's "L'Avenir de l'Eglise Russe." By the Rev. C. R. D. Biggs. 264 pp., illustrated. Published for the Eastern Church Association by Mowbray.

An Idea in the Working. An account of the Society of the Sacred Mission, its history and aims. By Herbert Kelly. 126 pp. Published by Mowbray. 1*s.* net.

A BOOK that should be read by all clergy, whether they are considering the question of undertaking work abroad or not. This is the concluding sentence of the chapter on clerical education:

It is clerical ignorance of their own business which creates

'clericalism.' It is the common complaint that the clergy are excellent, broad-minded, cultured men on every subject except their own. They are as well informed and can talk as well as any layman of their class on politics, or art, or literature, or local government, but the moment they begin on religion they become affected, unnatural, often dogmatic and arrogant. The pulpit voice comes in. Of course it does. We were taught to be laymen, and just good Christian laymen we remain. When we have to talk as priests *we know too little* to trust ourselves off the conventional ground."

N.B.—Bound copies of the annual volume of THE EAST AND THE WEST for 1908, including list of contents and index, will be obtainable early in November through any bookseller, or direct from the S.P.G. House, for 4*s.* 6*d.*, or 4*s.* 11*d.* post free. Cases for binding can be supplied for 6*d.*, or post free 8*d.*

Copies of the bound volumes of THE EAST AND THE WEST for the last five years can still be supplied. There are, however, very few copies of the volume for 1903 left.

Received too late for review:—*The New Horoscope of Missions.* By James S. Dennis, author of "Christian Missions and Social Progress." 248 pp. Published by Revell. Price 3*s.* 6*d.* net.

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